Bibliotheca Lambethana

THE PIOVS MANS PRACTICE IN PARLIAMENT TIME.

OR

A SEASONABLE AND necessary Tractate, concerning the presages, and causes of a Commonwealths ruine, and the wayes, and meanes to preserve a Church, and State, in prosperity, plenty, purity, and peace. Psal. 60. 5.

By R. WARD, *utriusque Regni in Artibus Magister*; and Preacher of Gods holy Word at *Stansteed Mount-Fitchet* in *Essex*.

Ierusalem is builded as a City that is compact together: whether the Tribes of the Lord go up: for there are set thrones of judgement: Therefore pray for the peace and prosperity of Ierusalem, and let us all say, peace be within thee, and let us all seeke her good. Psal. 122. 3. &c.

LONDON,
Printed by *T. Cotes* for *P. Cole*, at the signe of the Glove and Lyon in *Corne-hill* neere the Royall Exchange. 1641.

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TO THE RIGHT WORSHIPFVLL, AND NOBLE BROTHERS, AND HIS WORTHIE, AND MUCH HONOVRED Patrons, Sir *Iohn Mainard* Knight (together with his Religious and vertuous Lady) and *Timothy Middleton* Elquire.

Honourable Patrons, although there is often no proportion betweene the *Giver* and *Receiver*; yet there should bee betweene the *Giver* and the *Gift*.

This I ſpeake, that you might pleaſe to accept of a ſmall *Gift*, from a meane and poore *Giver*, although you have deſerved not *meanely*, but *mightily* of me. If the world admire, that I ſhould have *two Patrons*, and never had but *one living*; they muſt know, that I neither could, nor would hold two, although by you two, I had two given. And therefore in duty I am bound as well to acknowledge my engagement to you, my *Honourable Patron*, *Sir Iohn*, although I refuſed your *Living*, as I am, and doe to you, my *Noble Patron* whoſe *offer* I willingly embraced.

Not onely *dutie*, *cuſtome*, and *thãkfulnes* requires that I ſhould dedicate this *worke* unto your *Worſhips*, but alſo *policie*, & *neceſſity*: for by how much the more unworthy the *Treatiſe* is, by ſo much

much the more it craves *worthy Patrõs*, to *protect* it; & who more *worthie* then the *Patrons* of the *Author*? The Lord hath abundantly enriched you both, both with temporall blessings, and eminent endowments of learning, and naturall parts, and also with the love and honourable respect of those among whom you live. And therefore seeing the *Republique* is like to receive such benefit from you both, this unpolished, and rough-hewen *Discourse* doth beg your serious view, because therein you may read *Morbum*, *Medicinam*, and *Medicum*, both the *Maladies*, and *Remedies* of a *Republique*, and who are appointed, and destined by God, both for the preservation of Churches and States, in puritie, prosperitie, and peace, and also for the reforming, and re-

dressing of what is amisse. As *Architecture teacheth*, that there should be in *buildings a symmetry*, and decent proportion, betweene the *Gate* and *Fabrique*: So *Oratory* telleth, that there should be in *speeches* some *Analogie*, betweene the *Exordium*, and *Narration*. Wherefore, that I may not put a *large præmium* before a little *Tractate*, I will draw to an end: but first I must entreat your *Worships* to be pleased to take notice, That *future obligements* doe not disanul & make void *former engagements*: and therefore, although for your *eleare handedneſſe* in your free and favourable presentations, you deserve mee wholly, and whatsoever I can doe; yet in regard that this *worke* was behight, and dedicated unto another *Worshipfull*, & *worthy friend* the last *Parlia-*

ment,

ment, when it ſhould have come forth, if the ſudden diſſolution thereof had not ſtopt it: I have made bold with *you*, and *him*, to joyne *him* with *you* in the *Dedication*, though in ſeverall *Epiſtles*. Thus with my heartie prayers to God, for the *corporall & ſpirituall health*, and *eternall happineſſe* of *you* and *yours*, entreating you to accept of this ſmall *Tractate* untill time produce ſome more *worthie worke*, I humbly take my leave. Remembring till death.

Your much obliged, and devoted Chaplaine

Richard Ward.

TO THE WORSHIPFVLL AND HIS REALLY Approved, Cordiall Friends, THOMAS AUSTEN *Esquire*, and his religious Consort.

Orshipfull, *and* Worthy Friends, *this* Brat, *being begot, and bred, receiveth breath, life, and growth in your House, is (according to Law) returned unto you for relieſe, and ſhelter: being confidently aſſured, that they who have beene* ſuch ſute, *and* firme friends *to the* Father (*in this Iron age, when ſuch friends,*

friends, are no leſſe rare than blacke Swans) *will give houſe-roome and entertainment unto it for his ſake. This* Hulke, *and poore* Pinnace, *was builded, and meanly rigged a while ſince; and when it was ready to be put to Sea, a ſtorme came, which made it lye by the Lee. But the weather now, ſo clearing up, that it promiſeth a calme; I have adventured, and expoſed it to wind, weather, and the cenſuring World; hoping that thoſe who will come abo rd of it, and trucke with it, will find ſome commoditie in it, worth as much as the* Marchant Venturer, *the* Stationer *will aske them for it. The reaſons why I now ſhroud this* Parliamentary practicall preparation, *under your rooſe, are theſe:*

Firſt, becauſe it was hatched, and fledged in your houſe. And

Secondly,

Secondly, becauſe it was at firſt devoted to your Patronage. And

Thirdly, becauſe your many, extraordinary, private, and bountifull expreſsions of true love, and conſtant friendſhip, call for publike acknowledgement, and thankfulneſſe. And

Fourthly, becauſe I was not ſo much, by much, *encouraged by any, for my paines undertaken in my* firſt Worke, *as by you; whoſe* large liberality, *and* liberall bounty, *for that* Booke, *deſerves a better reward than this* toye *now* tendered *unto you: But* Vltra poſſe non eſt eſſe, *ſuch as I have, I give: and I beſeech the Lord (who hath promiſed* to reward whatſoever is done to a Diſciple in the name of a Diſciple) *to reward the kindneſſe, bounty, and reall expreſſions of love, which I have found from, of,*

and

and in you, upon the estate, bodies, and soules of You both, *and* Yours. *And this shall be the faithfull prayer of him who will alwayes acknowledge Your free and undeserved favours, and ever remaine*

Your unfained and

much bounden friend

RICH. WARD.

THE PIOVS MANS PRACTICE IN *PARLIAMENT* TIME.

THere *is a time* [a] (saith Salomon) *for all things, and a season for every purpose under the Heavens*, A time to weepe, and a time to laugh, a time to be merry, and a time to mourne, a time to feast, and a time to fast; a time to pray, and a time to praise; a time to begge blessings of the Lord, and a time to blesse the Lord, for blessings bestowed; and a time to be silent, and a time to speake; *and words spoken in due season, are like* [b] *Apples of gold in pictures of silver.*

a *Eccles.* 3. 1. 2. The Proëmium.

b *Prov.* 25 11.

When Athens was *straitly besieged*, and so *stoutly assaulted*, that they within the wals were *hardly bestead*, and in no small jeopardie, *Diogenes* tumbled

his *Tubbe* up and downe; thinking it unfit for him to be idle, when the greateſt, and beſt of the Citizens were in agitation and armes. And therefore the honour, beautie, and crowne of our Kingdome, being now aſſembled (by Gods good providence, and his Majeſties *gracious permiſſion*) in *high Court of Parliament*, for our ſpirituall, and temporall good, and comfort; it is not fit that wee ſhould be *idle Spectators, or addle Contemplators*, of their grave, godly, and ſerious conſultations; but rather *pious Actors*, and *Abettors* with them: yea, zealous and cordiall *Aſſiſtors* of them.

Queſtion. If you demand, *What ſhall or can we doe?*

Anſwer. I anſwer, *pray*, for that is all wee can doe.

Queſtion. If you further enquire, *What, or how muſt we pray?*

Anſwer. I muſt then entreat you to turne unto Pſalme 60. 5. and to heare reverendly, to attend religiouſly, and to

Text. obſerve carefully, the *Inſtructions*, and *Directions*, which (by the *Inſtruction*, and *Direction* of the Lord) I have from thence to deliver unto you.

The

The words are these.

Save with thy right hand, and heare mee.

This Psalme is partly *Expostulatory*, and full of complaints; partly *Supplicatory*, and full of requests; and partly *Consolatory*, and full of hope.

The parts of the Psalme are three, *viz.* *Psalmus partim est* χατλιαστικὸς, *quoribundus, vel expostulatorius, partim* εὐκτικὸς, *precativus, partim* παραμυθητικὸς, *consolatorius.*

First, our Kingly Prophet expostulates with God, and complaines unto him, of the desertion and distresse of the people of Israel, which fell out in the time of *Saul*, after he had rejected him (verses 1. 3. 10.) and which happened unto them, by the seditious actions of *Abner* and *Isbosheth*, after *Sauls* death; verse 2.

Secondly, the sweet Singer of Israel doth pray unto God to deliver him, and his people out of all their distresses, and to remove farre from them all their evils, verse 1. 2. 5. 11.

Thirdly, the Psalmist doth partly comfort himselfe with this hope, that the Lord (in his due time) will deliver him, and his people, and return again unto them, with the blessings of peace, and prosperity in his

hand; (verſes, 4. 6. 7. 8. 9, 10. 12.) and this hope ſpringes from a ſerious conſideration of the promiſes of God made unto him, verſe 4. 6.

2. Reaſons why David now prayeth unto God.

The text is *part* of the *ſecond part* of the Pſalme, and is an entire, and perfect prayer. And two reaſons are given by our holy *Pen-man*, why hee thus, at this time prayes unto God: to wit,

Reaſon. 1. First, becauſe the godly Iſraelites, who were now in diſtreſſe, were the *Beloved* people of God, *Mary* ſends this meſſage unto her Lord, in the behalf of her Brother *Lazarus*, *Maſter, hee whom thou loveſt is ſicke*; intimating thereby, that ſhee confidently beleeved, that thoſe whom he loved hee would helpe, when they were diſtreſſed. And thus doth our *Princely Prophet* in this place; *They oh Lord, whom I pray for, are thy beloved:* and therefore, *That thy beloved may be delivered, ſave with thy right hand, and heare me*, verſe 5.

Iohn 11. 3.

Reaſon. 2. Secondly, becauſe *all humane helpe was vaine* (verſe 11.) But the Lords aſſiſtance is never in vaine. *Mans importunity, is Gods opportunity*: Mans

worſt

worſt time, is the Lords *beſt ſeaſon*, Mans helpe comes often too late, but the Lords never: *for it is never too late for him to helpe.* And therefore ſeeing man cannot ſuccour, the Prophet turnes him to the Lord, thus craving aſſiſtance at his hands; *Give us helpe from trouble, for vaine is the helpe of man*, (verſe 11.) and *ſave us with thy right hand*, (in the text) for thou oh Lord art able to doe for us, *above all that we are able to aske or thinke.* *Nullum tempus excurrit Deo.* *Epheſ.* 3. 20.

The text may bee divided either, *Logically*, or *Theologically.* The Logicall diviſion of the text.

The words *Logically* dichotomize themſelves into theſe two parts: *viz.* *Petitio.* *Repetitio.*

1. Davids *Petition.*
2. His *Repetition.*

Firſt, his ſuite is laid downe in theſe words: *Save with thy right hand.*

Secondly, his requeſt is repeated in the words following, *and heare me.*

1. He ſhowes what his ſuite unto the Lord is: *viz. Salvation*, or *Preſervation.*

2. He then deſires that his boone

may bee granted, and requeſt anſwered. *Heare me.*

הוֹשִׁיעָה יְמִינְךָ

As from one roote ſprings oftentimes many branches: ſo from the firſt branch of my text ſprouts up more parts then words (if we reſpect either the *Originall*, or *Latine Tranſlation*) or as many parts as words, if we eye & view our *Engliſh verſion*. In the Hebrew *I* finde only two words: *a* in the Latine three: *b* in the Engliſh five *c*; anſwerable thereunto, there are theſe five parts: to wit.

a Serva dextrâ tuâ.
c Save with thy right hand.

Supplicans. Firſt, the perſon praying; and that is, *David.*

Supplicatus. Secondly the perſon to whom hee prayes; and that is, *Iehovah*, verſe 1.

Supplicatio. Thirdly, the prayer, or requeſt it ſelfe; and that is, for *preſervation.*

Pro quibus. Fourthly, the perſons for whom he prayes; *viz.* *himſelfe*, and his *people.*

Modus. Fifthly, the manner, how hee deſires to be ſaved; and that is not by any weake, feeble, fraile, evill, or indirect meanes, but by the *Almightie might*, and *potent power* of the *Lord of Hoſts*. And thus you have the *Logicall Analyſis* of the words. Now,

Theologically

Theologically they may be thus resolved; to wit, The Theological partition of the Text.

1. How can Religion be better expressed then by pathetical, and faithfull prayer? And such is here offered up.

2. Who is more fit to pray, then the Prophet *David, a man after Gods owne heart?* And hee it is who here prayes. 1. *Sam.* 13. 14.

3. Who is more worthy to be invocated, and called upon then the Lord Iehovah, the Mighty one? And it is hee to whom the Psalmist here makes his suite and supplication.

4. What can a man desire for himselfe, in regard of his outward man, which is better then salvation or preservation? And this is the substance of the Prophets present suite.

5. How can a man better expresse his Christian affection, then by remembring in his prayers the afflictions of *Ioseph*, and those who are in distresse and misery? And these the sweet Singer of Israel doth not forget, but implores the Lords divine assistance, and helpe both in the be-

halfe of himſelfe, and his people, who were now heavily afflicted and diſtreſſed.

6. By what meanes can any bee better preſerved from diſtreſſe and evils, then by the *Almightie power*, and *out-ſtretched arme* of God? And this is the alone Sanctuary which *David* flies unto for ſuccour, as is apparent by his owne words, *Save with thy right hand.*

7. And laſtly, How can a man better expreſſe his zeale, and ardour in his prayers, then by doubling and redoubling, by iterating and reiterating emphatically his requeſts? And therefore the ſonne of *Ieſſe* doth pray and pray againe: firſt ſhowes what he deſires, then deſires that his ſuite may be granted, and himſelfe not diſmiſſed, and ſent empty away.

The foreaimed diviſions rejected.

By this time (beloved) you ſee, that if I ſhould either follow the *Logicall* or *Theologicall* partition of my text; that the *truths* deducible from thence would be *many*, and the *time* taken up in the explicating and unfolding of thoſe *truthes* would be long. And therefore I will neither

trace

trace the *Logicall steps*, nor *tread* the *Theologicall path*; but with what brevity, and succinctnesse I can possibly, I will first breake the *bones* of my *Text*, and secondly, labour so to pick out the *marrow* thereof, that both you and my selfe may bee comforted, and corroborated thereby.

For the orderly dissecting or breaking up of the Text, wee must observe (as at first we observed) that in the words two things offer themselves to our view; to wit,

A third Analysis of the text.

1. The Prophets petition.
2. The repetition thereof.

1. In his petition are two things cleerely expressed; to wit,

First, *Materia*, the substance or matter thereof, and that is salvation. *Save.*

Secondly, *Modus*, the manner how he desires to be saved; and that is, *by the Lords right hand.*

2. We have the Repetition of his request in these words, and *heare me.*

From the whole words wee have three particulars diligently to observe, or three words to explicate and expound, if we desire to attaine to a

The sense and meaning of the Text.

true sight of the sense and meaning of the text: namely, What is meant by *saving*, by Gods *right hand*, and by *hearing*; and we must note, that each of these hath a double acception, and signification in Scripture.

Salvation twofold.

First, there is a twofold *salvation* mentioned in the word, *viz.*

1. Spirituall or eternall of the soule: as *Iames* 1. 21. and in diverse places. *He is able to save your soules.* And,

2. Corporall or temporall of the bodie: as *Ioshua* 10. 6. and in many more texts. *Save thou us, oh Lord, and helpe us*: and of this *salvation*, the text speakes. *Save i. e. Preserve, succour, relieve, and helpe us with thy right hand.*

Gods right hand taken two wayes.

Secondly, the *right hand* of the Lord hath a double acception also: For,

1. Sometime it signifies his authoritie and power: as *Psalme* 110. 1. *The Lord said unto my Lord, sit thou on my right hand, untill I make thine enemies thy foote-stoole.* And thus *Salomon* set his Mother on his right hand, that being the chiefest place next unto himselfe. And,

1. King. 2. 19.

2. Some-

2. Sometimes it ſignifies the might, ſtrength, force, and fortitude of the Lord, as *Exodus* 15. 6. *Thy right hand oh Lord is glorious in power; thy right hand oh Lord, hath bruiſed the enemie. i. e.* As men bruiſe and break a thing with the ſtrength of their hands, even ſo doth God his enemies by his power. And in this ſenſe is *right hand* taken in this place. *Save with thy right hand. i. e. Preſerve and deliver us by thy ſtrengh, might, and mightie power.*

Thirdly, *hearing* likewiſe hath a double ſound, and ſignifications, in ſacred Scripture. For, Hearing taken two wayes.

1. Sometimes it is taken κατὰ τὸ ῥητὸν, properly, and literally; and ſo it ſignifies to take up, or perceive ſomething, with the ſenſe of hearing, and thus ſounds, noyſes, and words are heard. And,

2. Sometimes it is taken ἀνθρωπικῶς, or μεταφορικῶς, after an humane manner, for our better underſtanding; and thus it ſignifies to attend, marke, or liſten. When wee declare any thing to negligent and heedleſſe cares, we uſually ſay, *you heare*

not what I say i.e. you doe not attend unto, or marke the things declared. So the Prophet here desires, that the Lord would not lend a negligent eare unto his prayers, or sleight his requests, but that hee would bee pleased mercifully to heare, and graciously to grant his suite and supplication. *Heare me, i.e.* that is, *attend oh Lord, and listen unto me, and to my prayers.*

The Propositions arising from the text.

Thus in your hearing, and to your understanding, with a three-fold hammer, I have sufficiently broken, and bruised the bones of the text; let us now sucke the marrow which lyes before us, and seriously ponder these points, which are obvious and conspicuous unto us, from the words thus expounded, explicated, and unfolded, *viz.*

Proposition. 1.

First, although the godly have promises from God of protection, yet they must not idely expect it, but wraſtle, and tugge with God by prayer for it.

Secondly,

Proposition. 2. p. 67.

Secondly, God sometimes brings his best and chosen people into great distresses and dangers, exercising them with great calamities and miseries.

Proposition. 3. 96

Thirdly, all changes, chances, mutations, and maladies, which fall upon any Church or State, Kingdome, or Common-wealth comes from God.

Proposition. 4. B. p. 1.

Fourthly, it is the Lord, and hee alone, who protects Princes and people, Countries, and Common-wealths.

Proposition. 5. 70

Fifthly and lastly, when any calamitie or miserie is either feared, or felt, either inflicted upon the backes, or hanging over the heads of any Common-wealth, Church, State, or Nation; or when any speciall blessings

sings are desired in the behalfe thereof: that it is then thē dutie of all the pious, and zealous members of that Church and State, both to desire, and endeavour; both to labor and pray for the obtaining of the blessings desired.

How naturally all these points arise from this present portion of holy writ, wee shall see (God willing) when we come to the particular handling of them: I will beginne first with the first, which is this,

Doctrine. 1. Psal. 91. 10. 11. 12, & 125. 1. 2. & 121. 1. 2. 3. &c.

That although all the faithfull flock, and peculiar people of God, have many great and gracious promises made them in his word, by himselfe, of protection and preservation from, and in evils; yet they must not idely expect the performance of those promises; but earnestly pray that they may bee made good unto them.

How the point is deduced from the Text.

How naturally this note ariseth from the text will easily appeare, if we doe but observe, that the Lord had made speciall and particular promises unto this his beloved Prophet; which were not hid from him, but made knowne unto him, and understood by him; and yet notwithstanding, hee wrastles and warres with God,

God, for the blessings promised, doubling and redoubling (as it were) his blowes upon him, in the text. *Save Lord with thy right hand, and heare me.* Yea, it is further worth observing to this purpose; that our Princely Prophet maketh mention of Gods promises made unto him in the 4. and 6. verses, and makes his prayer unto God in the 5. folding up (as it were) the petition which he puts up unto God, in the midst of the promises made by God unto him. The Lord makes *promises* of *mercie* unto *David*, and *David prayes* the Lord (according to his *promises*) to be *mercifull* unto his servant. The Lord *promiseth* to protect and preserve his annointed; and his servant *beseecheth* him to performe his promises made unto him. God is faithfull in his promises, and *David* doubts it not, God remembers what he hath promised, and to whom; and *David* questions it not: yea, although hee confidently beleeve that the Lord is faithfull and true; and all his promises firme and certaine, yet hee prayes againe and againe

for

for the performance of them.

The point proved 4. manner of wayes.

The truth of the point proposed will appeare foure manner of wayes; to wit, 1. By some cleere *testimonies of Scripture.* 2. By some *examples* recorded *in Scripture.* 3. By some *arguments* extracted or deduced *from Scripture.* And 4. By the removall of some rubs laid in the way contrary *to Scripture.*

The point proved first by testimonies of Scripture.

First, the Scripture testifieth unto us, that although we have many and great promises made in the word, yet we must not be idle, but industrious and diligent in prayer, and other religious duties. Saint *Paul*, 2. *Corin.* 6. 18. sheweth what gracious promises the Lord makes unto us: and 2. *Cor.* 7. 1. hee subjoynes, *Having therefore such promises made unto us, let us cleanse our selves from all pollution, both of the flesh and spirit, and perfect holinesse in the feare of God.* The Author to the Hebrewes. (*chap.* 4. 9.) saith, *There remaines a rest to the people of God*, and addes, verse 1. *Having therefore a promise made of entring into this rest, let us take heede, lest by any meanes we come short thereof;*

Heb. 4. 1.

Saint

Saint *Peter* (2. *Epist.* 3.14.) admo- 2. *Pet.* 3.14.
nisheth the Jewes, of the promise of heaven, and glory; and exhorteth them to labour, that those promises may be made good unto them.

Secondly, if examples will move us, then *a cloud of witnesses* will surround us: For look upon *David*, or the *Ps.* of *David*, and there we shall see him praying for the enjoyment of good things, and the removall of evils, even when he makes mention of Gods promises, as was shewed before. Looke upon *Isaac*, and wee shall see him praying unto the Lord, to blesse *Rebecca* with children, although God had promised it, both to his Father *Abraham*, and himselfe. Looke unto *Abraham* and wee shall see him desiring and praying for the performance of Gods promises. Looke unto *Moses* and *Salomon*, and we shall see the one praying unto God *to performe the promises* which he hath made *unto his people Israel*, and the other, *which he made unto his servant David*. Observe but *Elias*, and we shall heare him first praying for *fire* from heaven, and then *water*, although

The point proved, secondly, by examples in Scripture.

Gen. 25. 2.

Rom. 4. 18.

Deut. 1. 11.

2. *Chron.* 1. 9.
1. *King.* 18. 37. 44.

although God had made him a promiſe of both.

The point thirdly confirmed by reaſons or arguments.

Thirdly, as the *point* at firſt *propounded*, hath beene *proved* by ſome *teſtimonies of Scripture*, and *examples in Scripture*: ſo may it be alſo further confirmed by ſome *arguments* or *reaſons* deduced from theſe, *viz.*

Reaſon. 1. Firſt, in generall, becauſe meanes muſt be uſed for the obtaining of the things promiſed: for God himſelfe hath ordained; yea, commanded that it ſhould be ſo, if we deſire to *attaine* to the end of our deſires and wiſhes, and to *obtaine* the end of the promiſes; yea, if wee neglect the meanes, we tempt Gods providence, and ſo ſinne againſt him, which our Saviour dared not to doe, that not being Gods way, but the Devils. The Lord promiſeth to adde fifteene yeeres to *Hezekiahs* life: now ſhall *Hezekiah* therefore neglect to eate, drinke, or ſleepe, or expoſe himſelfe to apparent dangers; becauſe Gods promiſes are true, and he ſhall enjoy life ſo long, let him diſorder or abuſe himſelfe as he pleaſes? Certainely, this hee muſt not doe, but contrari-

Matth. 4. Iſay. 38,5.

contrarily uſe the meanes carefully which God hath ordained for the preſervation, and conſervation of his life. And therefore although the children of God have many promiſes confirmed unto them, of protection and providence, yet they muſt pray.

Secondly, more particularly, be- Reaſon. 2.
cauſe prayer is the ordinary condition of the promiſes, or the ordinary meanes appointed by God for the obtaining of his promiſes and our deſires: *Prayer* is our *Cornu copiæ*, which affords unto us whatſoever is good; our *Delphian ſword*, whereby we overcome all our ſpirituall enemies: our *Aurum potabile*, or true *Elixar*, which raiſeth us up from death unto life: our *Alexipharmacum generale*, or precious drug, which is good for all ſickneſſes, all ſores, all maladies, all miſeries. *Prayer* is *Cauſa & conditio ſine qua non:* the cauſe and condition without which wee cannot, and by which we may obtaine any thing at the hands of God, as is evident from that remarkable place of our Saviours, where *three*

promiſes

Matth.7.7. *promises* are made to *three precepts*, all denoting and aiming at one and the same thing. *Aske, and yee shall have; seeke, and yee shall finde; knocke, and it shall be opened unto you.* In these words something is *expressed*, and something *implyed*. That which is *expressed* is this, *Aske by prayer, and yee shall receive what you aske; Seeke by prayer, and yee shall finde what you want; knocke by prayer, and the eares of the Lord, and the doore of mercy shall be opened unto you.* That which is *implyed* in this, *No asking by prayer, no receiving; no seeking by prayer, no finding, no knocking by prayer, no opening.* And therefore seeing *prayer* is the *condition* of the promises, wee must not neglect prayer, if we desire the enjoyment, and accomplishment of the promises.

Objection. Against this it may bee objected, Many men obtaine many things with out prayer: therefore prayer is not the condition of the promises.

The Antecedent is proved by these three instances: namely,

First, wicked men who never Iob 21.7.8. 9.10.11. pray (at least aright) have, what their hearts desire; according to the saying

saying of *Job*: *The wicked are old, mighty, blessed in posteritie, and with prosperitie, &c.*

2. Infants enjoy many blessings and mercies, and yet praynot. Yea,

Thirdly, the children of God in their mature, and riper yeares, receive many favours and pledges of divine love, when they are negligent in this dutie of prayer.

First, to the first I answer, with *Rabbi Salomon*. *In omni loco, in quo invenis pro hæretico objectionem, invenies quoque medicamentum illius in latere ejus.* (a) Whensoever; or wheresoever thou happenest, or meetest with any place, passage, or verse of holy writ, which might serve an Heritick to ground an objection upon, contrary to the truth of that sacred volume; looke but about thee well, and within a coyts cast, or within a verse or two of the place objected, thou shalt finde an answer to the objection, and a wedge to cleave the knot. Thus he, and thus he truely; for the objection was built upon verses 10. 11. of the 21. Chapter of *Job*, and in the 13. verse of that Chapter, the

Answer 1. (a) *Peter. Galatin.*

next

next vērſe ſave one : wee have the Hammer which mawles the objection : *viz. They ſpend their dayes in wealth, and in a moment goe downe into hell.* The anſwer to the firſt inſtance (in a word is this) God gives good temporall bleſſings unto wicked men in his anger, as a curſe, fatting them up therewith unto ſlaughter; and therefore they have ſmall cauſe to bragge, or to bee proud of thoſe things.

Pſal.73.18.

Anſwer 2. Secondly, to the ſecond inſtance, I anſwer two things : to wit,

1. Infants cannot pray as yet : and therefore God requireth it not of them. And,

2. Infants doe pray by crying. *The Ravens cry unto God* (that is, pray after their manner) *and hee feedes them* : and thus Infants pray when they cry.

Pſal.147.9.
Pſ.145.15.

Anſwer. 3. Thirdly, to the laſt inſtance, I anſwer : *That the mercie of the Lord is like a great deepe*, and that hee *meaſureth* not his *mercies* by the buſhell of our merits, giving many good things unto us, when wee are negligent to pray : but this is more then hee hath any

any where promiſed, the promiſes being conditionall, and depending upon the condition of prayer, as was proved before. And therefore if we would be ſure that the promiſes ſhal be made good unto us, wee muſt not bee negligent, but diligent, conſtant, frequent, and fervent in prayer.

Thirdly, this may likewiſe bee proved by an Argument, *A majore ad minus*, taken from the greater to the leſſe. *viz.* Reaſon. 3. *A majore ad minus.*

Wee are taught by our Saviour Chriſt, *Matth. 6. 10.* to pray. *Fiat voluntas tua*: *Thy will be done*; now, although he principally ſpeak there. *De voluntate mandati, of his reveaked will*; yet, *voluntas decreti*, his ſecret will is not to bee excluded, as is evident by our Lord himſelfe; who prayeth himſelfe, as he commandeth us to pray: and expreſſely ſpeakes of the Decree, purpoſe, and ſecret will of God, in theſe words: *Father, not my will, but thy will be fulfilled*: that is, *oh Lord, I have prayed, that this Cup might paſſe from me, but let it not be as I would have it, but as thou haſt determined & decreed it ſhould be in thy ſecret will.* *Mat. 26. 39.*

I frame

Argument. I frame the Argument thus: Wee must pray that the *secret will* of God may be *fulfilled*; as wee proved even now: Therefore much more that his *promises* may bee *performed* unto us. The necessity of the connexion appeares thus, Because (as followes afterwards) the *Decrees* of God are *absolute*, his promises are but *conditionall*.

Question. It may here bee demanded, is not this petition idle, and vaine? Will not God fulfill whatsoever hee hath decreed; whether wee will or not? Doth not Saint *Paul* say (speaking of his secret and hidden purposes, and decrees) *who hath resisted* (or can resist) *his will*?

Rom. 9. 19.

Answer. 1. First, certainely the Decrees, and secret Determinations of God, are like the Decrees and Lawes of the Medes and Persians, which cannot be nullified, or made voide; but in his appointed time shall surely be accomplished. But yet,

Answer. 2. Secondly, there are two things required of all, in regard of Gods secret will, and Decrees: namely,

1. A desire conjoyned with prayer, that

that we may subscribe, assent, and freely submit our selves unto the will and decrees of God without murmuring. There is in us so much corruption, and selfe-love, that we are naturally ready to repine and murmure against God, when his actions crosse our affections; and his will is repugnant to ours: and therefore wee desire that the Lord would please so graciously to assist us by his grace, and strength, that we may patiently beare what afflictions and crosses soever hee hath decreed to inflict upon us, and to exercise us with all; when (according to his Decree) hee doth bring them to passe, and lay them upon us. And,

Two things required of us, in regard of Gods secret Decrees.

2. Because in the Lords secret will, he hath certainly decreed both the end and the meanes; both what blessings he will give us, and what evils he will remove from us, and free us from: and also what meanes wee must use for the enjoyment of those good things, and escaping of those evils: therefore wee must humbly beseech the Lord to give us

grace, and ſtrength, to fulfill the conditions that he hath decreed ſhall be fulfilled in us, in ſome part, before we ſhall obtaine the bleſſings which hee determineth to give us. And thus we ſee what wee require in regard of our ſelves, when wee deſire that Gods ſecret will may bee performed and fulfilled: as alſo, that we muſt uſe the meanes of prayer, if wee deſire to partake the promiſes. Now,

Reaſon. 4. Fourthly, and laſtly, this is further evident thus, Becauſe the dutie of prayer is good in it ſelfe, pleaſing to our moſt good God, and good and profitable for us. The ſubſtance, and ſubject matter, both of this point and text, being prayer, I muſt neceſſarily expatiate, dilate, and enlarge my ſelfe in this reaſon, ſomething more then in the former.

Three things are here particularly to be handled, *viz.*

1. That prayer is good in it ſelfe.

2. That it is acceptable unto God.

3. That it is profitable to our ſelves

First,

First, prayer is a dutie, *good in it selfe*, and therefore is not to bee omitted, although wee enjoyed whatsoever our hearts could desire. If the Lord in much mercie should with-hold no good thing, but all evils from us, shall we therefore neglect good religious duties? God forbid. Prayer a good dutie in it selfe.

That prayer is good, appeares thus: to wit, The proofe

1. Because God in the Old Testament, and Christ and his Apostles in the New, have commanded us to pray,[d] and therfore prayer must needs be good: *For all the Commandements of the Lord are holy, just, and good.*[e] And,

2. Because prayer is a principall part of his worshid, and was alwayes both under the Law and Gospel, esteemed by him, as one of his best, and most acceptable sacrifices:[g] and therefore doubtlesse it is good.

From these two particulars, I will frame one Categoricall argument for the *confirming* of the thing *affirmed*: viz. *that prayer is good in it selfe.*

d *Psal.* 50. 15. *Esa.* 55. 6. *Luke* 18. 1.
e *Rom.* 12. 12. *Rom.* 7. 12.
f *Luke.* 2. 37
g *Psal.* 50. 14. & 141. 2 *Hosea* 14. 2. *Heb.* 13. 15. *Rev.* 5. 8.
Argument.

That which all men were commanded to doe, both in the time of the Law by the Father, and in the time of the Gospel by the Sonne; and which is a principall part, both of Legall and Evangelicall worship; that must needs be good.

But prayer is such as hath beene proved in the foregoing particulars.

Therefore prayer is good.

Prayer is pleasing & acceptable unto God.

Secondly, as prayer is good in it selfe: so it is also *acceptable unto God*, as appeares thus: to wit,

The proofe.

1. God (as wee showed even now) commands it: and therefore certainly it is a durie pleasing unto him, when it is performed well. Shall a Father command his Sonne to doe this or that, and not be pleased with him when he hath done it according to his will? Certainly a good Father will not so doe: and therefore our good and heavenly Father will accept of, and be pleased with that which himselfe prescribes, especially if it be performed according to his will. And,

2. The Lord loves to be sued, and sought unto by prayer; and therefore

it is cleere that it is pleasing unto him. The more often we goe unto him by prayer, the more welcome we are; the oftner wee begge the more liberall he is: the oftner, and harder that a man shakes the fruit tree, the more fruit fals; and the more importunate, instant, and incessant wee are, the more gratefull wee are unto him, and may bee the more certaine to be heard, if wee crave those things which are agreeable to his will. And,

3. By prayer unto God, we show our dependance upon him; and that wee neither trust in gold nor, in the wedge of gold; neither upon any Egyptian reede, nor adhere unto any arme of flesh: but place our whole trust, hope, confidence, and dependance, in the Lord our God. Prayer is g the turning of the heart unto God, or reflexion of the soule upon him: for by prayer wee acknowledge that the Lord takes care for us, and that it is he who gives all good things unto us, as followes by and by.

g *Conversio cordis ad Deum.* August.

Now this is so pleasing to the

Lord of Glory, for a man in all difficulties, distresses, and straits, to cleave close unto him, and in the greatest extremities to cling unto him, and
Iob. 13. 15. trust in him, as *Iob* did, that he hath promised to take care for all those who thus confidently cast their care upon him: and never to forsake those who thus adhere unto him: neither to faile those who seeke for helpe, and succour from him alone, &c.

IV. It is further evident thus, that prayer is pleasing unto God, because they who rightly call upon him, do acknowledge him to be *All-wise*, *All-mighty*, *All-good:* More particularly.

1 They who rightly call upon the Lord, do acknowledge him to be *Omniscient*, one who knowes best of all, all their wants, and necessities, &c.

2 *Omnipotent*, one who is able to supply all their wants, to satisfie all their desires, to relieve all their necessities, and to remove all their evils, &c.

3 *All good*, *i. e.* one who is most bountifull and liberall, ready to give

give what we crave, in as much as it is necessary for us; and the alone Author, the gratious giver, and the liberall doner of every good gift, and every perfect beeing. From these foure particular proofes, I will (as before) draw one true and cleare Syllogisme, for the strengthening of the assertion which I undertooke to prove, *viz.*: *That Prayer is pleasing unto God.* *Iames 1.17.* Argument.

That which God commands, and loves: that which argues our dependance upon him, and proves and testifies him to be, *Omniscient*, *Omnipotent*, *All-good*, and the *Giver of all good*; that must needes be pleasing, and acceptable unto him.

But Prayer is such as was proved in the foure fore-going particulars.

Therefore prayer is pleasing and acceptable unto God, and consequently must not be omitted or neglected, although we were neither sensible of any want, or any woe.

Thirdly and lastly, as prayer is good in it selfe, and pleasing to our good God, so is it also good, and profitable unto our selves, as appeares thus Prayer is good and profitable for us.

The Proofe.

1 Prayer is a meanes to encreaſe, exerciſe, corroborate, and confirme our faith: therefore it is profitable for us. When ſome neceſſitie or occaſion prickes forward the child of God to pray, he conſiders that his Father hath againe and againe *e* promiſed in his word to heare him, when he calls upon him: and by faith beeleeving theſe promiſes, he is encouraged to pray, and by praying his faith is exerciſed, faith and prayer mutually helping one another. Yea, as by prayer faith is exerciſed, and ſet on worke, ſo alſo thereby it is encreaſed, as appeares by the Apoſtles pithy ejaculation. *f O Lord encreaſe our faith*: as alſo thus, As the ſeede and habit of faith comes from God, ſo doth alſo the augmentation and encreaſe thereof: *g* and the meanes to obtaine this, or any other mercie from God, is prayer, as was ſhewed before.

e Pſal. 50. 15. Mat. 7.7. Joh. 14. 13. & 15. 14. & 16. 23. Rom. 1. 5.

f Luk. 17. 5.

g *Ex iiſdem nutrimur, ex quibus generamur.*

g *Vſus promptos facit.*

Reaſon 2. Habits we know encreaſe, and get ſtrength by acts. Uſe makes men perfect. *h* By writing and ſpeaking much, wee learne at length to wtite and ſpeake, readily and well; and

h *Scribendo diſcis ſcribere, loquendo loqui.*

and therefore faith being exercised by prayer, must needs also be encreased thereby. Saint *Paul* exhorts the Colossians to labour that they may be confirmed, fixed, rooted, and grounded in the most holy faith *i*: Now by what meanes may this be obtained? Our Saviour answers hereunto (by his owne example) by prayer. *Peter* (saith hee) *I have prayed for thee that thy faith should not faile.* *k* As if he should say, Thy faith will be so shaken by the bitter blasts of thorow trying temptations, that it will be in danger to faile and decay; but I have prayed for thee, that thou maist be firme in faith, and faith confirmed, and fixed in thee *l Christs action is our instruction:* and therefore if hee pray that *Peters* faith may be like the Cedars of Lebanon, which the windes cannot roote up: then by this means of prayer, wee also should labour to confirme, and strengthen our faith, against all temptations and tribulations whatsoever.

i Col. 1. 23. & 2. 7.

k Luk. 22. 32.

l Christi actio est nostra instructio.

To conclude this particular. If prayer be a meanes to exercise, augment, and establish our faith: then

is it profitable for us. But it is proved to be such: therefore it is profitable for us. Now.

II. Prayer doth corroborate pious affections in us, yea encreaseth, and nourisheth in us the love of God. For as he who loves by or in prayer, to talke and discourse with God, and desires to be private with him when occasions will give leave, doth truly testifie that hee loves him: even so those private heaveuly soliloquies of the soule doth augment this love. Or, as mutuall society and discourse doth nourish affections, so the love of God is augmented by frequent and fervent supplications. The more that friends know the cordiall affections one of another, the more dearely, and entirely they love one another; and thus is it betwixt God and the righteous, according to that of the Psalmist. *They that know thee, will* (love and) *trust in thee.* The oftner wee converse with the Lord, the better we shall know, both what hee is in himselfe, and what unto us: and the more acquaintance wee have with him, the more shall we be acquainted with

Psal. 9. 10.

with his love unto us; and the more we are acquainted with the power, purity, majestie, felicity, and glory of our God, the more wee shall trust him, and delight to acquaint our selves with him: the clearer sight we have of his love unto us, and the nature thereof, the more will wee burne in his love: for as the bellowes blowes the sparks into a flame: so fervent prayers, fiery ejaculations, and divine speculations and contemplations, enflame all the affections of our soules with love unto God. And therefore *eenes*, it is very profitable for us, And

III. *Pure prayers produce sure solace, and a sorrowfull supplication begets solid consolation*: according to that of the Poet,

Cura precum mater, matrem sua filia pellit, Sphinx.
O felix mater, filia quamque pia est.

that is,

Care is the mother of prayer, but by and by the daughter shuts the mother out of doores, Care, anxiety, griefe, and misery, moveth and teacheth us to pray: and pious prayers expelleth

leth all griefe and anguish out of the soule. When men are afflicted, then they pray, and prayer in affliction swalloweth up care and sorrow in victory. The Father saith, *m Quoties me oratio quem pene desperantem susceperat, reddidit exultantem, & presumentem de venia!* That is, I have often fallen upon my knees to make my suite unto my Lord, with a heart well nigh overwhelmed with the weight of my sinnes: but I arose with joy, and returned with comfort, and sure confidence, and confident assurance of the mercy of God, and remission of my sinnes. And this wee see also clearly in *Hannah*. *Eli* seeing her lips move, but hearing no petitions uttered, reproves her for, or chargeth her with drunkenesse: whereunto shee answers. *I am not drunke, but I am a woman of a sorrowfull spirit*: but after she had *commended her selfe*, and *commenced her suite* unto the Lord, the text saith, *She went away, and did eate, and her countenance was no more sad.* Prayer begetteth confidence in the soule, and confidence engendreth peace and tranquility of

m Bernard. serm. 32. in Cantic.

n 1. Sam. 1. v. 5. 18.

conscience:

conſcience: and therefore prayer is profitable for us, and comfortable unto us. And,

IV. Prayer is like *Jacobs Ladder*, by which wee mount up unto God: and in this *Ladder* are foure ſtages, ſteps, or degrees: to wit,

1. Neceſſity conſtrayneth us to pray, and need makes us runne unto God: that is, when we are in a ſtrait, then we turne ſtreight unto God, if there be any grace or religion in us. And

2 The precept of God commandeth us to pray; and he who hath abſolute dominion and power over us, impoſeth this duty upon us. And therefore, if there be any feare of God before our eyes, this will be a ſecond cord to draw us forward unto prayer. And

3. The promiſes of God treaſured up in the Word, doe ſo certainly aſſure us to be heard, that with cheerfulneſſe and comfort wee powre out our ſoules, and lay our hearts open before God, as *Hezekiah* ſpread his letter before him, when hee ſayd, *See Lord, heare and conſider*. And *Eſa.* 37.

4. Faith

4 Faith obtaining that which is desired and promised, *in certaine hope*, before it be *actually acquired*, or possessed, stayeth the soule upon God, and causeth the heart to rejoyce with joy unspeakable and glorious.

If we desire to ascend, or to mount this *Ladder* more nimbly, then let us step thus.

First, when necessity pincheth, and poverty paineth us, then we pray.

Secondly, when the Divine precepts enjoyne us to call upon God, then we obey.

Thirdly, when the promises of the Word assure us, that our prayers shall not be *as water spilt upon the ground*, or sent forth in vaine, but successefull and prosperous, then we flye with swift wings unto God.

Fourthly, when faith engageth her selfe for the Lord, and becommeth his *Suertie*, that all his promises (whether they concerne *temporall blessings*, or *spirituall graces*, or *eternall glory*) shal in his due time be made good unto us; then wee are content to waite patiently the Lords leasure, and to rest quietly under the shadow of his wings,

wings, *untill he put a new song of rejoycing into our mouthes*, and satisfieth the desires of our hearts. Psal. 40. 1. 3.

From these foure particulars I will frame one generall argument (as I did in the rest) for the *confirming* of the thing *affirmed*; to wit, *That prayer is profitable unto our selves.* Argument.

That which is a meanes to exercise, encrease, and confirme our faith; that which begets pious affections, and augmenteth the love of God in us, and brings comfort unto us, and us unto God, that must needs be profitable for us.

But prayer doth all these, as was showed in the foure fore-going heads.

Therefore prayer is profitable for us.

Now from he three maine branches of the fourth Reason, I will also extract one plaine Syllogisme, for the proofe of the Proposition first propounded, *viz. That Prayer must not be neglected of us, or omitted by us, although wee had a promise of mercy from God.*

That which is good in it selfe, and pleasing unto God, and good, and profitable Argument.

profitable for us, must not be neglected, or omitted by us, although wee had a promise that our wants should be supplyed, and our evils removed.

But Prayer is such a thing as was shewed before.

Therefore it is not to be neglected, or omitted by us, although we had a promise that our wants should be supplyed, and our evils removed.

The fourth proofe of the point.

And thus I have confirmed, and strongly (yea I hope convincingly) proved the truth of the Proposition, both by *testimonies*, and *texts of Scripture*, and by *examples* recorded in *Scripture*, as also by *Reasons*, and *Arguments* deduced *from Scripture*: and the fourth proofe of the point onely remaines, namely; the *removall* of these *rubbes*, which are layd in the way contrary *to Scripture*: For,

Object. 2. *Luk.* 12. 30.

First, some Philosophers and Heretiques object, the Scripture saith, *That God knowes our wants*: and therefore wee need not pray for the supply of them.

Answer.

This follows not; for we are not *Narratores*, *sed Rogatores*, not *declarers*,

rers, but *desirers*: not *Publishers*, but *Petitioners*. Now it is one thing to tell a thing unto one, who is ignorant thereof, and another to desire a thing of him who knowes our wants: and therefore wee must pray, and explaine, and expresse our wants unto God, although hee know them perfectly before wee pray. The beggar thinkes it not enough, that the rich man sees him to be naked, and knowes that hee is in misery, and almost hunger-starved: but thinkes it good policie, yea very necessary, to move him by his teares and prayers, to adde action to his knowledge, and to supply the wants which hee sees him to suffer. And thus must we doe. For the Lord stayes untill wee pray; that being the ordinary meanes of attaining our desires. Yea although he know our wants before we pray, yet he will take no notice of them untill we pray; and therefore wee must by prayer make our wants knowne unto him. A similitude.

It may be objected againe, If the Lord have made any promise of giving any good thing unto us, hee will Object. 2. *Psal.* 77. 8.

Psal. 77. 8. will certainly performe it; *For his promise never failes*: therefore wee neede neither pray for the performance of the promise, nor for the enjoyment of the thing promised.

Answer 1. First, the Lord onely promiseth unto us *Generalia*, generall things: as *I will be their God*; [a] and *I will be thy exceeding great reward* [b]: and *whom I once love, I love unto the end* [c]: And the like: and therefore wee should make our particular wants knowne unto the Lord by prayer, And

a 2 *Cor.* 6. 16.
b *Gen.* 17. 1.
c *Ioh.* 13. 1.

Answer 2. Secondly, when the Lord promiseth some particular blessings, such promises are not generally to be extended, or applied unto all the faithfull, but onely unto some: as for example. *Ier.* 39. 18. & 45. 5. The Lord promised that *those who trusted in him should haue their life given them at a prey in all places*: and yet holy *Zachary* was slaine: and Kingly *Esaias* was *dissected* with a sawe. And therefore, if particular promises shall not literally be made good to every particular pious person: then every one should make his owne particular case particularly known

known unto the Lord by prayer. And

Thirdly, when the Lord promiseth any particular blessings, either generally to all, or particularly to some onely, hee promiseth those things conditionally: for although the *Decrees of God be Categoricall*, yet his *promises* are but *Hypotheticall*; and made upon some condition, which must be accomplished, if wee desire the thing promised. Now this condition is prayer, as we shewed before: and therefore wee must pray for the possession of the things promised unto us. Answer 3.

It may yet further be objected. The Dectees of God are sure, and the end is appointed; and therefore vaine is prayer, and all the meanes that man can use. Obiect. 3.

First, some answer here to the Antecedent negatively. [d] That Gods counsell, purpose, and predestination is conditionall, *Deus non prædestinat talia absolutè, sed sub congruis conditionibus: God doth not predestinate such things absolutely, but under certaine conditions.* Thus he, but thus must not we answer: because Gods purpose of Answer 1. [d] Thom. Angl. in c. 25. Gen.

of election and predestination, is without any condition: as the Apostle saith, *That the purpose of God might remaine, according to Election, not by workes, but by him that calleth.* Rom. 9. 11. In which words hee shewes clearely. That Gods election standeth not by any condition in him that is *called*, but by the will of the *caller*.

Answer. 2. Secondly, others answer, *Prædestinationem Sanctorum precibus juvari posse, quoad effectum, licet impediri non possit. That Gods predestination may be helped in respect of the effect by the prayers of the Saints, though it cannot be hindred* f. Thus he, but not wee dare thus answer; becaus the Apostle saith, *Who was his Counceler*, or *who gave unto him first, and hee shall be recompenced?* Rom. 11. 35. Intimating that the Lord was neither assisted in his eternall counsell, neither that he can be helped in the execution thereof.

f Thom. Aquin. 1. par qu. 23. art. 8.

Answer 3. g Greg. Thirdly, g others answer, That God so predestinates eternall life, *ut postulando mereantur accipere, that yet it may be merited by prayer; &c.* as *Aquine* speaketh, that God doth (*creaturis dignitatem causalitatis communicare*)

municare) *Communicate to creatures the dignity of being causes.* But I allow not of this Answer neither: because the Apostle calleth *election* of *grace*, and if it be of *grace*, it is not of *workes*; therefore *workes*, as causes cannot be subordinate to *election* of *grace*. Rom. 11. 6.

Fourthly, I answer to the consequent, admitting willingly the Antecedent; That if wee must not use the meanes where there is a decree, then we must neither eate, nor take physicke, nor apparell our selves, nor follow any trade, nor sow seed, nor the like; because God hath decreed whether there shall be plenty, or scarcity, whether we shall have health or sickneſſe, poverty or riches, yea how long we shall live. Answer. 4.

Fifthly, to the consequence I answer againe. The decrees of God are certaine, therefore prayer and all meanes are vaine and idle: followes most falsly; for the *use of the meanes* is decreed, as well as the end: and therefore meanes must be used, because the Decrees are certaine. As God (I say) hath predestinated the end, so Answer 5.

he

he hath likewise ordained the meanes and way leading thereunto; therefore by faith, hope, prayer, and patience, the elect are brought to be partakers of the happy end, not *as causes procuring* the same, but as *meanes to assure* them thereof: for these are fruits of our election, as the Apostle saith, *He hath chosen us in him, before the foundation of the world, that we should be holy.* So *Ambrose* upon these words of the Apostle, *who hath saved us, &c. not according to our workes, but according to his owne purpose, and grace*, thus inferreth; *Quomodo redintegraretur, prædestinavit, quo tempore, per quos, qua ratione salvari possunt, ut neque merito suo, qui salvantur, neque horum, per quos vocantur, sed Dei Gratia istud donum præstari videatur per fidem Christi.* That is, *God hath predestinate how a man should be restored, at what time, by whom, and by what means he should be saved, that neither by their merit that are saved, nor theirs by whom they are called, but by Gods grace this gift is bestowed by faith in Christ.*

Ephes. 1. 4.

2 Tim. 1. 9.

Answer 6. Sixthly, wee doe not use the meanes,

meanes, as though they were sufficient, *Opere operato*, by the bare use of them, to procure unto us, the blessings and good things desired, or promised; (for meanes are but meanes, and not efficient causes) but wee use the meanes in expectation of a blessing from God, in the use of them h.

h *Neh.* 4. 9. 21. & 2 *Chron.* 32. 6, &c.

Seventhly, the Decrees of God are certaine, therefore mens prayers, and all humaine meanes are idle, followes not; for we use not the meanes for this end or cause, that wee may change, or alter the decree of God (for we know *that he declares the end from the beginning, and from ancient times the things are not yet done, saying, My counsell shall stand, and I will do all my pleasure*) but we use the meanes and pray, or the meanes of prayer for these causes, to wit,

Answer 7.

Esa 46. 10.

1 *Tim.* 4. 5.

1 Because God hath sanctified the meanes, therefore they must not be neglected: and hath ordained the meanes, therefore they must be used if wee would be without excuse. And,

2 Because God hath annexed promises

1 *Mat.* 7. 7. &c. 1. *King.* 8. 38. mises to the use of the meanes. 1. And thus much for the confirmation of the truth of the point, and for the confutation of the cavils, urged against it. I will now apply it,

Use. 1. First, *A majore ad minus*, Is it so then, that where wee have promises of mercie and blessings, we must pray, then much more where we have none: as for example. Suppose we had a particular promise in the word of God, *totidem verbis*, that God would blesse this our present *Parliament* according to our desires; yet we should pray and pray againe, for the performance of that promise and blessing promised: How much more then when wee have no such promise?

Objection. 1 *Mat.* 18. 19. 20. If it be objected, we have a promise, *That where two or three are gathered together in the name of Christ, there the Lord hath promised to be present.* I answer,

Answer. 1. First, I grant that this promise may bee extended and applied to all Christian Convocations, Congregations, and Assemblies, conveened and met together to consult of those things which may concerne the good

good of the Church & State where-in they live. And,

Secondly, I grant likewise, that not onely two or three, but two or three hundred are now convocated, and assembled in the name of Christ, in the high Court of Parliament, for Christian and Religious ends. Answer 2.

Thirdly, if I should grant also, that this promise is directed, and reflects directly upon this Honourable Assemblie; yet we must pray for the presence both of the power and grace of God, to be with them according to his promise; for we are unworthie of those blessings which we will not vouchsafe to pray for. But, Answer 3.

Fourthly, the truth is, that this promise is hypotheticall, or conditionall; and therefore if we continue *Ponere obicem*, to lay stumbling blocks in the Lords way, to provoke him unto wrath, to fulfill, and fill full to the brim, the conditions of vengeance, but not of mercie; wee then cannot expect the performance of this promise; for promises which are conditionall (as all revealed promises are) shall not bee performed Answer 4.

(or at least, wee cannot bee assured that they shall be performed) unlesse the condition bee in some measure fulfilled.

Object. 2. If any Pharisee should now stand up and say, *All the Congregation, and people of England are holie*; as once *Korah, Dathan, and Abiram*, said of the people of *Israel*: or, that wee here in *England, have performed all the Lords will, and done whatsoever hee commanded us*, (as *Saul* once said of himselfe) and therefore wee know that all the promises of the Lord shall be made good unto us. I then answer,

Num. 16. 2.

1. Sam. 15. 14.

Answer 1. First, that if it were so truely, it should bee so certainely; if there were nothing wanting in us, there should bee nothing wanting in the Lord. If there were no provocations in us, there would bee no corrections, or correcting rods in the Lords hand. If *we indeede* did thus fulfill the *conditions*, *God in truth* would then fulfill his *promises*. But,

Answer 2. Secondly, I must answer with *Samuel* to *Saul*. If it bee thus as you say,

say, *then what meanes the bleating of these Sheepe, and lowing of these Oxen? Let us confesse our sinnes, and give glorie to God*; Let us acknowledge in all Christian humilitie, that there are *little Sheepe*, and *great Oxen* amongst us, who *bleat*, and *lowe loud* in the *eares of the Lord*. Is there not amongst us here in *England*, speaking sinnes, and silent sinnes; publike sinnes, and private sinnes; great sinnes, and small sinnes; crying sinnes, and tongue-tyed sinnes; sins of infirmitie, and sinnes of perverseneſſe and obſtinacie? Have wee not sinnes both in our Superiours, and Inferiours; in our profeſſors, and prophane persons; in our rich, and poore; in our Church and State; yea, in the Court, Citie, and Countrey? Certainely, if any place, degree, ranke, or quality; ſhould with *Pilate* waſh their hands, and publiſh their innocencie; it would be like *Pilates* waſhing indeed, a proclaimer of their guilt, not of their puritie. And therefore ſeeing our ſanctitie doth not deſerve a bleſſing, but rather our ſinnes a curſe; if we deſire

a blessing upon this Honourable Assembly: We must then not urge or plead our merits, but doe as the Noble *Ninivites* did: to wit,

1. Repent us truely of all our sinnes; not excusing, but accusing our selves: not extenuating, or denying, but amplifying, and acknowledging our iniquities. Let us consider the nature and number of our sinnes; the quantitie and qualitie of our transgressions, against whom wee have sinned, and what we have merited for so sinning; that the serious consideration of these, may breed and beget in us, sighes and sobs for our sinnes, and bring forth teares of true repentance. In a word, let us from the heart, and with the heart, bewaile the sinnes we have committed, and never turne any more to the sinnes we have bewailed. Let us wash our soules with the teares of contrition, and never any more pollute them with the staines of sinne. And,

As a souldier is no body without his armour, nor armour without a souldier: so prayer is nothing without fasting, nor fasting without prayer. *Chrysost. hom. 15. in Mat.*

2. Let us fast, and humble our selves in dust and ashes, let the inward sorrow of the heart be expressed

ſed outwardly in the life; let the body abſtaine from meate, and both body and ſoule from ſinne; that wee may be the better prepared for prayer, which two ſhould alwayes goe together.

3. Let us pray, and that mightily unto God, for the pardon and remiſſion of our ſinnes, the removall and averſion of evils, and the continuance of all graces and mercies: eſpecially for the proſperous ſucceſſe of this long-deſired Parliament. Oh let us here wraſtle with manfull wraſtlings, and tugge with the Lord, even the Almightie God of *Jacob*, for a bleſſing upon their conſultations and meeting; yea, let us not let him goe, untill he have granted this our requeſt: let us againe and againe, with the moſt intent ardour of our affections, humbly beſeech the Lord, ſo by his all-wiſe and all-good providence, and Almightie power, to order and diſpoſe of this buſineſſe, that no ſiniſter accident, or occaſion may cauſe the diſſolution, or breaking up thereof, untill religion and peace be eſtabliſhed in Church and State, and

all the greevances of the Commonwealth be redreſſed, and whatſoever is amiſſe in us in ſome good meaſure rectified. And,

2. Cor. 7. 10. 11. 4. Then let us hope for mercie, and favour from God; that is, let us repent with a repentance never to be repented of: let us ſorrow for our ſinnes, with a ſorrow never to bee ſorrowed for: let us humble our ſelves ſincerely in duſt and aſhes before the Lord: Let us pray with ſtrong cries unto him for a bleſſing, and bleſſed ſucceſſe upon this Noble and religious Aſſembly; and then truſt in him who is faithfull in all his promiſes, and confidently exſpect that our prayers ſhall bee heard, our ſuite granted, and our deſires ſatisfied: but of this more by and by.

Vſe. 2. Secondly, let us hence further bee perſwaded to uſe the meanes diligently and conſtantly. This Uſe is deduced and derived thus, If the faithfull flocke and peculiar people of God, muſt not idely expect the performance of thoſe promiſes which God makes unto them; but muſt

must labour by prayer for the fulfilling, and accomplishment of them: then it is our dutie to use the meanes, if we desire a happie event.

Two things wee have here particularly, and a part to consider of; to wit, That meanes must bee used, and that wee may then expect what God hath promised.

First, ordinary and lawfull means, must ordinarily and lawfully be used. Now in this branch we have foure particulars, particularly to point out unto you: to wit,

First what Meanes are: here note, that *Meanes* are so called of the middle place which they hold, betweene the *efficient* and *finall causes*, or the Agent and Act; serving the one, for the furthering and atchieving of the other. And so all creatures, whether persons, or things, come under this account, in respect of him, *from whom, and for whom all things are.* And thus whatsoever wee are commanded to use, or doe use lawfully, for the attaining of any lawfull thing, which is desired by us; or wanting unto us, or necessary for us; The definition or description of Meanes.

it is called *Meanes*. And,

The necessity of the Meanes.

Secondly, wee must now consider the necessity of Meanes, and the use thereof. We must not say with that prophane person. *Si salvabor, salvabor, si damnabor, damnabor*; if God have writ my name in the Lambes white booke of life, then I shall never see death, doe what I will: on the contrary, if God have writ my name in the blacke booke of reprobation, then I shall never come unto salvation, though I use all the meanes thereunto that possibly I can. Let us not say, *Homo proponit, Deus disponit*. We may purpose and practice what wee will, but the purpose of God shall stand, and his providence doth dispose of all things: for although this bee most true, yet so is this also. *That secret things* belongs unto God, and *revealed things unto men*. And therefore let us not *looke* to that which we can never *see*, nor *pry* into that which we can never *understand*, nor *enquire* after that which we can never *finde out*; I meane the Decrees, purposes, and *secret will* of God: But let us looke to his *revealed*

vealed will, and precepts, and therein wee ſhall ſee the neceſſity of the uſe of ordinary and lawfull meanes. The neceſſity of the meanes appeares two manner of wayes unto us: to wit,

1. Becauſe it is evill to neglect the Meanes.

2. Becauſe it is good to uſe the Meanes.

1. To neglect lawfull and ordinary Meanes is evill, it being either,

1. Deſperateneſſe, when a man is without hope of reaping good by them: although God have annexed, and promiſed a bleſſing unto the uſe of them. Or,

2. Unthankfulneſſe unto God, who provides them as helpes againſt our infirmities, and wants. Or,

3. Sloth, when a man will not trouble himſelfe with the uſe of the Meanes, although the Lord have commanded the uſe of them. Or,

4. A preſumptuous tempting of God, when a man expects good without the uſe of them: for wee tempt God in his promiſes, when wee hope to enjoy what wee deſire, although

we neglect the use of those lawfull meanes which God hath allowed, and commanded us to use. The Divell tempts Christ thus to tempt the protection, and providence of God, but he would not; and therefore no more must we: but acknowledge that the neglect of lawfull and ordinary meanes is evill and sinfull. And,

Mat. 4. 7.

2. As the necessity of good meanes appeares by the evilnesse of the neglect thereof, so also by the goodnesse of the carefull use thereof. For,

1. In the diligent use of naturall meanes, (as meates, medicines, apparell, circumspection, and the like) wee shew most wisedome, and that we are not like beasts without understanding.

2. In the carefull use of supernaturall meanes, as Prayer, Fasting, the Word, Sacraments, and the like, wee shew most grace, and that wee are not as men which know not God. But of this by and by in the fourth particular: *viz.* what meanes we must use.

Thirdly,

Thirdly, wee have here further two Cautions to be observed in the use of the meanes: namely,

Two Cautions concerning the use of the Meanes.

1. In the use of the meanes remember the end. Separate not those which God hath conjoyned; sever not the meanes from the end, nor the end from the meanes. A messenger must not so minde his way that he forget his errand. To separate the meanes and end whereunto ordinarily they lead, is vanity in all courses: but in divine matters, or matters of much moment, meere madnesse. He who sinneth without repentance, and yet hopes to escape hell, separates the end from the meanes. Hee who expects heaven without faith and obedience, separates the meanes from the end which he aimes at. And those who looke to the Court of Parliament whereunto they are called, and consider not the end wherefore they are thereunto called (*viz.* the Glory of God, the honour of his sacred Majestie, the prosperity of the Common-wealth, the welfare of the Commons, the peace of the land,

Caution 1.

A similitude.

and

and the advancemēt of true religion) separate the end from the meanes. But, *Quæ supra nos, nihil ad nos*; My tractate may be called *the pious mans practice in Parliament time*; not the *duties of Parliament men*, and therefore these not belonging much unto us, being above us, I will therefore passe them by, and passe unto the second Caution which concernes us: namely,

Caution 2. 2. Ascribe not too much to the meanes used. Here observe that wee ascribe, and give too much to the use of the meanes two manner of wayes: to wit,

1. When wee conceive and hold the meanes so necessary, that we fall into the use of unlawfull meanes, as *Saul* did, when hee went unto the Witch at *Endor*; and *Ahaziah*, when hee sent unto *Beelzebub* the God (or Idol) of *Ekron*. When there is any thing amisse in Church or Common-wealth, wee must not for the rectifying thereof, have recourse to insurrections, rebellions, seditious practises, or any unjust, or unwarrantable courses, but only unto

2 Sam. 28. 27.
2 King. 1. 2.

unto lawfull meanes; as making our moane to Magistrates, and commencing our complaints unto them, and making knowne our greevances unto Parliaments, and the like. And,

2. Wee ascribe too much to the use of the meanes, when we attribute helpe unto them, or trust in them: as *Asah*, who did not onely *use* *Physicke* (for that was *lawfull*) but *trusted* in the *Physitians*, which was *unlawfull*. And hence sometimes the meanes faile, and succeed not: as we see in *Gehazies* laying his Masters staffe upon the childe. Wherefore, if we desire the continuance, and prosperous successe of this Parliament, let us not trust in it, but in God by it: Let us not ascribe any thing unto the meanes, nor place any confidence in the meanes, but onely desire the blessing of God upon them, and upon all their consultations. Let us looke upon God as the alone Author, and gracious Giver of all good, and beseech him so to direct, instruct, & assist those his servants and instruments, that hee may doe

2. *Chron.* 16. 12.

2. *King.* 4. 31.

much

much good unto us by their meanes. For if we shall looke no further than the assembly, or persons assembled, and expect a blessing upon their endeavours, without having an eye to the blessing and assistance of God, wee should then ascribe too much to the meanes used. And thus much for the Cautions.

The means to be used in Prayer.

Fourthly, consider we now what meanes must be used by us for the obtaining of the end of our desires and wishes.

The meanes which our Text teacheth us to use, for the removall of evils, and the obtaning of the promises, is *Prayer*. Here therefore therein observe onely two things (and that very briefly) *viz.* 1 What prayer is. And 2. How it must be so qualified, that it may be a meanes to procure unto us our desires, and Gods promises.

Definition of Prayer.

Prayer may be thus defined: It is the colloquie, or discourse of the soule with God: or it is the spirituall assent of the soule unto God, begging at his hands those things which concerne his glory, the salvation of

Our

our soules, the preservation of our bodies, lives, and estates, according to his will, in, by, and through the merits of Christ.

If it be demanded, how may we be certaine, that our prayers which we powre out before, and offer up unto the Lord, shall bee heard, and granted? I answer briefly from the Text. Question.

First, pray unto one who is able to helpe us, as poore men begge of rich, and not of the poore, so let us direct our supplications, and send up our requests unto the Lord our God, who is omnipotent, able to do whatsoever he will in heaven and earth; and above all that we are able to aske or thinke. For thus doth our holy Prophet in the Text, *O God save us with thy right hand.* And, Answer 1.

Secondly, let us be such, as God hath promised to helpe. The person here praying unto the Lord, is *David*, who *served him with a perfect heart*, and *kept his Commandements with his whole heart*; and therefore the Lord did preserve him, according to his promise made unto him. This Answer 2. *Psal.* 119. *Ieh.* 9. 33.

was

was a truth so cleare, that a blind man could see it, that *God heares not sinners, but if any man be righteous, him he will heare*. And therefore let us *heare God*, if we desire that he should *heare us*. Let us purge our selves from sinne, as hee commands, and then he will preserve us as he hath promised. Let us *sincerely serve him*, and he will *surely save us*. And

Answer 3. Thirdly, let us aske such things as he hath promised to give, and grant, or which are agreeable unto his will, Matt. 6. 13. and pleasing unto his Majestie. The Psalmist prayes here for preservation from evill, and our Saviour teacheth us to pray. *Deliver us from evill*: and therefore it is agreeable to the will of God that wee should pray for protection against evils, and for the removeall of them when they lye upon us. And

Answer 4. Fourthly, let us pray unto God in that manner, that himselfe hath prescribed; that is,

1 Let us pray for others; not for our selves onely: as *David* here doth. And

2 For generall blessings let us pray gene-

generally, *when two consent together, and offer up their prayers with one accord, their voyce is heard.* And Mat. 18. 19.

3 Let us pray fervently. That bird is held best, that sits uptnost in the neast, and drawes in most spirits: and those are the best petitioners, who are still gaping up to heaven fervently by prayer. It was said of *Luther*, *Quod voluit, potuit:* Hee was so fervent, and zealously earnest in his prayers unto God, that he could obtaine any thing at his hands. And Luk. 18. 1. 1.

4 Let us continue and persevere in prayer untill our suit be heard, and supplication granted, or the will of God revealed concerning the thing which we pray for. To summe up all this in few words, let us all labour that our persons may be pleasing and acceptable unto God; and our hearts and lives purged from all pollution of sinne, and beautified, and adorned with purity and sanctitie: and then let us all cry mightily unto God, (because *vis unita fortior*, many faithfull persons joyning together in fervent prayers, do quickly prevaile with God) Let us all (I say) pray, yea

yea let us all pray fervently unto our God (who is able to helpe us) for the good successe of this present Christian assembly, and let us continue these our prayers for the continuance thereof, and a blessing thereupon, untill the Lords will be revealed concerning the event, fruit, and effect thereof. Thus we have done with the former branch of this last Use, to wit, *That meanes must be used*: the second and last onely remaines, namely, that wee having used these meanes, which God hath commanded, and as hee commanded, we may then confidently expect the blessings and mercies promised and desired; which was the second generall.

Question. What hath God promised?

Answer. That *where two or three are gathered together in his Name, hee will be in the midst of them: and that whatsoever we aske of him, in the Name, and for the sake of Christ our Lord, wee shall receive.* And therefore let us with one tongue, one voyce, one minde, one heart, from the heart, and with the utmost intention of the heart, pray

Mat. 18. *Ioh.* 14. 13. & 15. 16. & 16. 23. *Iam.* 1. 5.

unto

unto God, in the name of his deare Sonne, and our sweete Saviour Jesus Christ to blesse, prosper, assist, aide, direct and sanctifie, all those who are assembled, both for Church and commonwealth, and to make the Assemblies successefull, according to our desires, and necessities: and so to instruct, and enable them, that such wholsome lawes may be enacted and established by them, that wee may enjoy the blessings of peace, unity, concord, prosperity, and the preaching of the Gospell in purity and sincerity. Amen, Amen.

Proposition. 2.

The *first Proposition* being thus finished, I proceed unto the *second, viz.*

That the Lord exerciseth sometimes, his most beloved people, and Nations, or his chosen Nationall Churches, and dearest commonwealths, with great afflictions, calamities, and miseries. Or, those Churches & commonwealths which have beene sometime, or for a long

time

time, the people of God, and above all other people most beloved of him, are sometimes brought by him into great distresse, and most grievous desertion. Or, the Lord doth sometimes severely punish, sometimes wholly desert, sometimes for a long while forsake a people that hath been deere unto him.

How the point ariseth from the text.

How naturally this note ariseth from the Text, will easily appeare, if wee doe but observe these two things, in the Psalmists supplication. *viz.*

First, for whom he prayes: namely, for the people of Israel, the Lords chosen people, who were so deere unto him. And

Preservation twofold.

Secondly, for what he prayes: to wit, for salvation, or preservation. Now this is twofold, and accordingly thereunto we pray for it two manner of waies, For

1 Sometimes we pray to be preserved from some evill, either feared by us, or hanging over our heads. *Deliver us from evill*. And

2 Sometimes wee pray for preservation out of, or deliverance from some

ſome evill, which afflicts us, paines us, lyes upon us, and is felt by us. And of this preſervation the Text ſpeakes: as is cleare from verſes 1. 2. 3. 10. *Save O Lord with thy right hand*, that is, *Preſerve thy beloved and choſen people by thy power, who are now grievouſly afflicted by thy heavy hand.* The truth of the Propoſition may be evinced.

The Propoſition proved.

1 By the comminations of the Word.

1 *Sam.* 12. 22. 25. *Exod.* 3. & 4. & 5. *Deut.* 32. 10. 16. 19. 22. *Hoſ.* 12. 14. & 13. 1. *Iſa.* 11. 18. 17. *Lament* 2. 15. 16. *Ezech.* 16. 8. 15. 27. 39. 46. *Revel.* 2. & 3. & 4.

Firſt, by theſe, and the like comminations, and threatnings of the Lord. *The Lord will not forſake his people, for his great Names ſake: becauſe it hath pleaſed the Lord to make you his people. But if yee do wickedly yee ſhall periſh; both you and your King.* And

2 By examples.

Secondly, by theſe and the like *examples*, *viz:* of Iſrael in Egypt: and afterwards: and of *Ephraim*, and of *Iudah*; and of *Ieruſalem*, and of the Church of the *Iewes*: and of many more particular Nationall Churches: And

3 By ſimilitudes.

Thirdly, by theſe and the like *ſimilitudes*, when the body is impure, it muſt be purged. When the droſſe obſcures the gold, it muſt be melted and refined. When the houſe is naſtie

ſtie

it must be swept. When our clothes are foule, they must be washed. When the sore or wound is gangrened, or festered, it must be corroded, lanced, or cut. When tares overspread the corne, or weedes over-runne the herbes, there is neede of sharpe hookes, and weeding knives. And thus when a Church gathers soyle, and is spotted with sinne, and overspread with impietie, the Lord then (and not without need) doth purge it by the fire of affliction. As children who are loved, are by correction reduced, reformed, and reclaimed, from their wicked practises: So when the people of God erres and goes astray, the Lord with the rod of correction calls them backe from their errours. And

Mat. 3.12.

Heb. 12.7.8.

Fourthly, the truth of the point will appeare, by an argument *a majore ad minus*, *viz.* The Lord doth sometimes most grievously afflict his elect, and peculiar servants (I meane the members of the invisible and spirituall Church) as both experience and Scripture doth abundantly testifie: and therefore no wonder if hee afflict

4 *A majore ad minus.*

afflict outward and visible societies. And

Fifthly, it is cleare from the donation, and expectation of the Lord: for hee having shewed more mercies, and afforded more meanes unto them than unto other Nations, doth correct their iniquities with a rod, and their sinnes, with scourges, as follows by and by. And 5 From the Lords donation.

Sixthly, this also appeares from the nature of God; who is no respecter of persons, but infinitely just, and in his justice will not suffer sinne to goe unpunished, no not in those who have beene in his estreme, *as the signet on his right hand.* 6 From the nature of God. *Ier.* 18. 7. 8. *Ezech.* 18, 20. *Ier.* 22. 24. *Act* 10. 34.

If this be true, then how can the Covenant which the Lord makes with his people be true? Question.

The Covenant of God is twofold, namely either Answer.

First, with the Catholicke, and true invisible Church; and this Covenant is most firme, sure, and certaine. *Exod.* 6. 8. *Ierem.* 31. 32. *Isaiah* 54. 10. and 61. 8. *Ezech.* 37. 26. Or

Secondly, with some persons, or particular societies, families, kindreds

dreds, or the like, *Gen.* 17.7.9.10.11. 13.14. and this covenant is twofold, to wit, either

1 *Tropologicall*; and such was the Covenant which was made betweene God and *Abrahams seed*; for thereby were not meant *literally his seede*, according to the flesh, but *figuratively* the *children of his faith*. Or *Zac.* 11.10.

2 *Hypothetical*, and conditionall: and such are all the Covenants which the Lord makes with any People, Nation, or Language, *Exod.* 19. 5. *Deuter.* 4. 7, 8, 9. And therefore if they fulfill not the condition of the Covenant, the Lord may justly cast them off; without any just impeachment or breach of covenant.

7 From the nature of sinne.

Seventhly and Lastly, it is evident that the Lord sometimes deserts, and casts off that people which were once pretious and deare in his sight, from the nature of their sinnes; *viz.* because of all sinnes theirs are the greatest, and worst. The *falls*, and *faults of Christians* (after they have embraced, and knowne the Gospel) are worse than the *failings* of *Heathens*, and *infidels*, who are not instructed by

by the Word. And as their sinnes are greater, so shall also their punishment be; for *hee who knowes his Masters will, and doth it not, shall be beaten with more stripes*, than he who offends ignorantly. *Infidels* have only the *Law of nature*, but *Christians* the *Law of God*. *Infidels* onely the *light of nature*, but *Christians* the *light* of the *Gospel*. *Infidels* had onely Idolatrous Priests, and Morall Philosophers to teach and instruct them: but *Christians* are taught by the true Ministers and Messengers of Christ. In *Infidels* there is an invincible ignorance (the meere *naturall man not being able to understand spirituall things*) but in *Christians* a vincible, they being taught by the Gospel, which is the *ordinary* and *ordained* meanes of knowledge. The sinnes of *Heathens* doe not so much embolden others to doe the like, as do the sinnes of Christians. Neither do the sins of those so much scandalize Religion, or dishonour God, as the sins of these. And therefore if wee here in *England* commit the sinnes of Heathens, Infidels, Indians, Jewes, or Turkes, wee are

1 Cor. 2. 14.

worse then any of them (God having done more for us, and given more unto us, than for, or unto them) and we may justly expect greater plagues to bee powred downe, and more direfull and dismall judgements to bee inflicted upon us, then are ordinarily executed upon the most wicked unbeleeving wretches.

Question. Because, *the Lord is just in all his judgements, and righteous in all his wayes*, it may therefore be demanded; Why the Lord afflicts those places which sometimes he prized?

Answer 1. First, sometimes he doth this for the tryall of his servants. Here wee must note, that calamities and miseries are either,

Two sorts of calamities. 1. Corporall, which are generally, indefinitely, indiscriminately, and without difference, inflicted upon all, or some of all sorts: as plague, pestilence, famine, sword, sickness, and the like. Or,

2. Spirituall, as heresies, schismes, errors, and persecution; and these the Lord permits sometimes to overrunne a Nationall Church, or State, for the tryall of his faithfull flocke.

Casta

Casta est, quam nemo rogavit: that is, As a Woman is not knowne whether shee will stand chaste, till shee hath beene sollicited of vicious men, and then shee is discerned: so the faith of the Church is not well knowne, untill by heresies, errors, the comming of Antichrist, and persecution, she be thorowly tryed. But here wee must note againe, that this tryall is not for the Lords sake, as though he knew not who were his, or what his were, or what was in their hearts (for the Lord knowes even our very thoughts, long before they are conceived, but it is for our sakes, and the sakes of others, *viz.* that the Church may see whether we are sincere, or hypocriticall, whether builded upon the rocke, or upon the sand: and that we may bee the more purged, refined, and confirmed by these tryals. *Chrys. hom. in Epist. Rom.*

Secondly, although (as wee have showed) the Lord sometimes afflicts his children (by some spirituall afflictions) both for their tryall, and also that their faith therby may be like fined gold; yet he never layes any com- Answer 2.

mon corporall calamitie upon any State or Nation, but for ſinne: and therfore we anſwer now ſecondly to the foregoing Queſtion, that when God powres down the Viols of his wrath upon any people, land, or language, that it is for their ſinnes committed, and their continuance in ſinne. For as no Nation is ſo deare unto God, but a preſumption of continuing in ſinne will ſeparate them from him; as we proved before; ſo no Nation that ever was deare unto God was rejected by him, but for their iniquity, obſtinacie, impenitencie, and hardneſſe of heart. As a wife is not put from her huſband, but onely for fornication: ſo no people, Church, or State is put from Chriſt, but only for tranſgreſſion. And therefore if the Lord ſhould give us in this land, at this time *a ſtone for bread* or *a Scorpion for fiſh*; that is, anſwer us with a curſe, when we pray for a bleſſing; and croſſe our expectation in the ſucceſſe of this honourable Parliament; and when we deſire to be refreſhed with his mercies, cauſe us to drinke the

Eſech. 18. 24.

Chryſoſt. hom. 32. oper. imperf.

cup

cup of his furie; and when we crave peace in Church and State, permit sedition and schisme, to rend our bowels out of our bellies: If (I say) the Lord in his justice should thus deale with us, we must confesse, and acknowledge, that we have no more, no not so much, as we have deserved, long agoe for our many great, and hainous sinnes.

For application of this, let no Church or Nation whatsoever trust to any externall covenant, priviledge, prerogative, or precedent mercie, or favour whatsoever. This may be applyed to the Churches both of *Rome*, and *England*. *Vse.*

First, let not the *Church of Rome* bragge of, or adhere to this, that once she was a true, yea pure, and beloved Church: for so also were once the Churches of *Corinth*, *Galatia*, *Thessalonica*, yea those seven Orientall Churches mentioned, Revel. 1. 2, 3. all which are now utterly subverted, and rooted out. There have beene faire and flourishing Churches in *Macedonia*, *Asia*, *and Africa*, as well as *Rome*, which now are wholy

The proposition applyed to the Church of *Rome*. *Revel.* 1. 11. *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, *Laodicea*.

deſerted: and the reaſon is, becauſe if once the doctrine of a Church become to be fundamentally corrupted, then the Church is rejected: and Saint *Paul* doth admoniſh *the Church of Rome*, of this very thing. *Becauſe of unbeliefe the Jewes were broken off, and thou ſtandeſt by faith. Bee not high-minded but feare. For if God ſpared not the naturall branches, take heede leſt he alſo ſpare not thee.* Yea, Hiſtories tell us, That that proud Citie *Rome*, who hath lifted up her head above all others, and uſurped a tyranny over Nations, hath beene humbled for all her pride; and impoveriſhed for all her riches, and made a prey unto many Nations. It was ſacked and ranſacked twice by the *Viſigothes*, taken once by the *Herulians*, ſurpriſed by the *Oſtrogothes*, deſtroyed and rooted up by the *Vandales*, annoyed by the *Lumbards*, pilled and ſpoyled by the *Grecians*, and whipped and chaſtiſed by many others; and we hope are long, that ſhe ſhall receive the laſt blow of the indignation of the moſt Mightie, to throw her headlong into everlaſting,

Rom. 11. 17.

and

and horrible desolation. And for matter of Religion, I should desire no easier taske, then to prove: That the present Religion of the Church of *Rome* doth substantially, and fundamentally differ from the Religion professed by *Rome* in the Apostles time. But because I speake of our selves, and our owne Common-wealth, I will therefore passe over *Rome*, and apply what hath beene said unto our selves.

Secondly, let not *the Church of England*, nor any person therein boast of, or trust unto any outward priviledge, or prerogative whatsoever. A Quære, or two may here bee made: as namely, The Proposition applied to the Church of *England*.

First, some may demand; What outward things any person or Church either adhere unto, or presume of, or trust in? Question 1.

First, some trust to their *outward workes performed*, as the Papists in their *Tenet Operis operati*, of the work wrought. But we must not adhere to these: for many Philosophers were eminent, and singular for morall vertues; and *Herod* did many things, Answer 1.

Acts 4. 12. *Rom.* 11. 6. and yet perished at the last for ought we know. Yea, the Scripture testifieth abundantly, that there is no way unto salvation, but only *by faith in Christ*. And,

Answer 2. Secondly, many trust to their *outward profession*, or rely upon this, That they are members of *a true Church*. The Rabbies tell us, That when all the world besides (who were without the Arke) perished in the deluge; *Og*, the King of *Bajan*, got astride upon the Arke, and saved himselfe by riding thereon. Thus (as the Prophet saith) many ride astride upon the Church, crying *Templum Domini, Templum Domini, The Temple of the Lord, the Temple of the Lord*, and hope to bee saved because they are within the pale of *a true Church*, and make profession of *the true Religion*. But we must not trust to this neither, that being not so old as true, which Saint *Augustine* saith, *Multi in Ecclesia, qui non sunt de Ecclesia*; There are many who are *within a true Church*, which are not *of the true Church*: many are members of the

visible

visible Church, who are not members of the *invisible*. It is said, *A great multitude of sundry sorts of people went out of Egypt with the people of Israel.* Now as among these Israelites there were many other people mingled, which were to have no part in the inheritance of *Canaan*: so there are many hypocrites, and carnall men in the *visible Church*, which shall have no part in the Kingdome of God: *for many are called, but few be chosen.* Againe, as in this great mixt multitude, there were foure companies, *viz.* First, of those who were fighting men. Secondly, of weake persons, as women, and children. Thirdly, of strangers. Fourthly, of beasts and cattell: so in the Church of God, or in any true visible Church, there are, First, such as are strong in faith. Secondly, the weake and fraile. Thirdly, hypocrites, which in outward shew joyne themselves to the Church, as those strangers did. Fourthly, carnall, and worldly men, prophane persons; yea Devils incarnate, which may be compared unto beasts. And therefore let neither Exod. 12. 38

ther all of us, in this land, in generall, nor any of us in particular, trust unto this, that we are members of the Church of England, which is *a true Church*, and professeth *the truth*, and *true Religion*.

Question 1. It may here now bee demanded, Doth no prerogative belong to a true outward visible Church? or, are wee never a whit the better for being within *a true Church*, which purely professeth *the truth*.

Answer. There is an externall prerogative of a true externall Church, which is not to bee contemned, or despised. *Psal.8.4. Rom.13 1. 2.&c. and 9.4.* The Prophet *David had rather bee a doore-keeper in the house of God, then to dwell in the tents of wicked men*; because the Christian every way (as the Apostle saith) hath great priviledges, above Heathens who are without the Church: For in the *Psal.79.6. Ier.10.25.* Church are the meanes of grace and salvation offered; and there, or by those within the Church the Lord is more easily entreated, and is more difficultly provoked unto anger against them. Yea, in a true Church wee see many burning and shining lights,

lights, which animate, attract, and encourage us to the practice of pietie: and therefore it is no small prerogative to be made a member of *a true Church*: neither should our care be small in learning, and labouring so to live that wee doe not provoke the Lord to deprive us of this great blessing, and blessed priviledge, by taking away the Candle, or removing the Candlestick out of his place, or letting out his Vineyard to other Husband-men, who will bee more thankfull, profitable, and obedient unto him, then we have beene. And thus much for the second answer to the first Question.

Thirdly, sometimes wee trust to *precedent mercies*, and *deliverances*, some in this land doe often say, The Lord hath not dealt so with any Nation, as with ours, in giving us pious, prudent, and religious Princes, who zealously, and courageously maintaine, and defend the true Faith, and in continuing his Gospel among us, and peace, prosperity, and plenty, unto us so long a time, and in preserving us from the *Spanish Armado*, Answer. 3.

or

or *Bravado* in 88. and that unparallelled *Powder-plot*, and all the plots, counsels, and consultations of the Jesuits, and all the *Whoores* brood, who inend mischiefe against our Estate. And therefore we may be secure in this land, because the Lord (we know) will bee unto us *one and the same to day, and to morrow, and for ever.* I answer hereunto.

1. That this is most true, that the Lord hath long dealt most graciously with *England*, in all the particulars instanced upon. And,

2. That the mercie of the Lord is above all his workes, and greater then all our sinnes. And

3. That if we would live sincerely, as *Ammi*, the Lords people, hee would never then (so long as we so continued) pronounce against us *Loammi*, that we should be no longer his people. If we were ready to embrace the Lords offers, or carefull to walke worthie of his love, he would never then denounce against us, *Lo-ruchama*, that hee would no more be mercifull unto us. For the Lord is immutable in himselfe, and these changes

changes are in us; and if wee doe not fall from *truth* unto *error*, from *sanctitie* unto *sinne*, from *profession* unto *profanenesse*, from *religion* to *rebellion*, from *God* unto *Sathan*, the Lord will never faile nor forsake us, but continue to be our *God*, and continue us to be his *people*. But,

4. If wee abuse his mercie, and long-suffering, and prove like those evill Husband-men, or that wicked servant, we must then expect, that mercie will give way to justice, and judgement; and wee (through the Lords just anger) shall become as miserable a Nation, as ever we were happie by his free mercie and goodnesse: And therefore let us adorne that profession which we have undertaken: Let us make religion our Sparta, and labour to beautifie it by righteousnesse, holinesse, sobrietie, and temperance; that those without the Church may bee wone unto her, by our holie lives, and godly conversations coupled with feare: and then we may be confidently and comfortably assured, that the Lord will be as a wall of brasse about us, and hedge

Rom. 11. 22

1. *Pet.* 2. 12

us about with a guard of angels, and protect, defend, and preserve us from all our enemies, and all who have evill will at this our Sion, whether forraign, or domesticall, & establish Religion & peace in our Borders, and continue his Gospell in purity, and sincerity amongst us, even untill the second comming of Christ unto judgement. Amen.

Answer 4. Fourthly, some particular persons presume of their *communicating of the Sacraments*: some will say, they were baptized, and have beene at the Lords table, and therefore they conclude, *Tush, no evill will come unto them.* But we must know, that there is an *outward washing* in Baptisme (as Saint *Peter* saith) as well as an *inward*; and many are *washed* by *water*, who were never *purged* from all their sins by the *blood* of Christ. And S. *Paul* tels us, that all the Israelites *were baptized in the Cloud & in the Sea, and were all made partakers of the same spirituall meate, and drinke*; and yet many of them perished. The Evangelists tell us, that *Judas* ate, with his Master, the Paschall Lambe,

1 *Pet.* 3. 21.

1 *Corinth.* 10. 5. 8.

and

and received a ſop from him, and yet died in damnable deſperation, and the Apoſtle ſaith, that many communicate the outward elements in the Euchariſt *to their owne damnation*. And therefore let not us truſt to the outword worke, or to the partaking of the outward elements only for theſe alone profit nothing: but let us labour for the baptiſme of the ſpirit, and true regeneration, and endeavour to eate Chriſt by a faith unfained, and then wee ſhall have greater cauſe of joy and rejoycing, than if wee had power to caſt out devils, to cure the ſicke, to raiſe the dead, and to remove mountaines. 1 *Cor.* 11. 29. *Luk.* 10. 20.

Queſt. 2. Secondly, it may further bee demanded: why wee in England may not preſume of thoſe many and great priviledges which wee have above many, yea the moſt, if not all, other Nations?

Anſwer 1. Firſt, no outward thing will profit or advantage us at all, as was ſhewed before; and therefore wee muſt not truſt to any ſuch thing. And *Rom.* 2. 2. 6.

Anſwer. 2. Secondly, our Church and State hath long continued without any deſolation

desolation or alteration: and therefore we have the more cause, *not to be high minded, but to feare*: For *Omnium rerum est vicissitudo*, there is a revolution of times, and a vicissitude of all things. But yet our long enjoyment of Peace and the Gospell, shall be neither cause nor meanes of the depriving us of them, if wee be but obedient to the Gospell, thankfull for the Gospell, and profitable and fruitfull in every good worke under the Gospell. But

Answer 3. Thirdly, *Hinc illae lachrymae*; whereas the longer we enjoyed the meanes, and light of the Word, wee should have beene the better, and more zealous, holy and fruitfull: wee have contrarily beene worse; and more cold, wicked, and barren. And although (with the Church of *Ephesus*) we have yet many good things in us, yet like her, *we have fallen from our first love*, and the Lord hath daily more & more things against us. And therefore let us not presume, but (as shee was admonished) *remember from whence we are fallen, and repent, and doe our first workes*, and shine, and burne

Revel. 2. 2. 3. &c.

burne as formerly, yea daily more and more even unto the perfect day, leſt the Lord *come againſt us ſpeedily* (as hee there threatens) *and remove our Candleſticke out of his place*, And

Fourthly, wee in this land muſt not truſt to any outward prerogatives, or former covenants; becauſe all externall covenants, which the Lord makes with any people, or Nation, Church or State, are but conditionall (as was proved before) and therefore except wee performe the Articles of agreement, and conditions on our part, *viz.* obedience, repentance, faith, thankfulneſſe, and love, wee cannot expect the performance of the Lords promiſe. Answer 4.

Thirdly, it may yet further be demanded, by what meanes this our Church, State, and Country of England may be ſtill confirmed, and eſtabliſhed in proſperity & peace, & preſerved and ſaved from thoſe direfull diſtreſſes, and dolefull miſeries, and calamities, which the Lord inflicts ſometimes upon thoſe parts of the world, and places which have beene Queſt. 3.

most deare unto him, and pretious in his sight?

Answer. Do wee desire this? I know all true English hearts do desire it: and therefore the way thereunto, or meanes to obtaine it, are these, *viz*,

1 Take heed that we doe not provoke the Lord unto anger by our *sinnes*, and then we may *trust* him for our safety. He hath had a care of us a long time, and he will still be carefull of us, if we be but carefull to please him, and fearefull to offend him. He hath carried us in his bosome, and nourished us, and extraordinarily encreased us, who were but little in the times of *Wickliffe*, *Husse*, *Luther*, and *Tindall*: and he will still continue to educate, and instruct us, if wee will but willingly be instructed by, and obedient unto his sacred behests. Hitherto Sathan hath raged, and the *Iesuites*, and *Iebusites* conspired against us; but our good God (for which ever blessed, and praised be his holy Name) hath hitherto laughed them to scorne, and infatuated the devices, and confounded the plots intended against us. And if we

do

do not incense, and exasperate him by our sinnes, hee will quickly confound our foes, and not subject us to their rage. And

2 Let us in the state of our soules, or spirituall condition, resemble the situation of this Iland of little Brittaine. All our Historians, Chronologers, and universall Maps, tell us, that England is (as it were) thrust out of the world, or separated from it, because it stands at the very outside thereof. Let us Englishmen be thus; that is, let us not be of the world, although we are in the world; but separated from the world. Let not u learne the vices, evill customes of other Countries; let not us follow pride, or profanenesse, or drunkennesse, or gluttony, or superstition, or covetousnesse, or swearing, or atheisme, and the like, as some other Nations doe, (and as we have long done, and still do, too too much) but let us follow the Prophet *Esaiah's* counsell, and be admonished by his caveat, to depart and come out from them, to learne no uncleane thing of them, nor in sinne to partake

Toto divisa orbe Britannos.

Esa 52. 11.

take with them, leſt wee alſo partake of their plagues; but to labour that we may be cleane and pure, and the Lords Peculiar people, becauſe hee hath done great things for us in this land. And

3 Let us labour to be a fruitfull flocke, and folke in every good worke. For as every tree in Paradiſe was faire and fruitfull? ſo England would certainly be another Paradiſe, if every plant & perſon therein were ſuch. And therefore if we deſire to grow greene, and to flouriſh, like the plants of Paradiſe, let us all labour to abound in the workes both of Religion, and righteouſneſſe; and endeavour that wee may be a chaſt Church, and a pure, pious, and prudent people, truly wiſe unto Salvation. Let all who are members of the Church, labour to be like Chriſt, the head of the Church. Let all who are of the Militant Church, labour to be like thoſe of the triumphant Church. Let all the mẽbers of our true viſible particular Church of England, ſtrive to reſemble, in purity, piety, ſincerity, ſanctitie, equitie, and zeale, the

true

true members of the internall, invisible, spirituall and Catholique or Universall Church: and then wee shall be the wisest, best, happiest, and most flourishing people under Heaven. After the Saxons had conquered our Nation, it was called Bugland of *Engist*, which was their chiefe Captaine, as witnesseth divers Authors. But afterwards *Gregory* the first, seeing some English boyes to be sold in the open market at Rome, asked of what religion they were (beholding them to be faire skinned, beautifully faced, and flaxen haired) And answer was made him, that they were of an Ile called *England*, and they were called *Angli*: well, saith hee, they may be called *Angli* (English men) *quasi Angeli*, of Angels, because they have Angelicall faces. Oh my beloved Countrimen, let us all labour that wee may be here like Angels, in grace and purity, and then we shall be like them in heaven, in glory and felicity. When *Sertorius* was sentenced to be expulsed out of Rome, and banished, he solicited *Pompeius*, and *Metellus*, to procure his revocation, saying,

Harding. Major. Boeth. Fabian. Bale Angl. votar. fol. 27.

ing. Hee had rather be an obscure Citizen of Rome, than elsewhere an Emperour. And I for my part, shall thus say of my owne Nation, that I had rather be a private person, and inferiour Preacher here in England, (so long as we enjoy peace, and the libertie of the Gospell) than a Patriarch elsewhere. *Lipsius* saith, *Ut hominibus singulis, sic populis sua laudes, sua labes*; as persons, so places, have something in them to be praised, and commended, and something to be dispraised and condemned. And this may be truly said of our Land; for as wee want not our faults, and failings, and those grosse ones; so we have by the great goodnesse, and undeserved love of God towards us, beene like a City set upon a hill, seene by others, famous amongst, and before many others, and for our peace and prosperity, envied almost by all others.

To some men their Countrey is their shame; and some are the shame of their Country. Wee need not be ashamed of our Nation (it being for the circuit of it, I thinke, in all things

second

second to none) or very few under the coape of Heaven; and therefore take heede that wee dde not by our lewd lives and corrupte conversation, become a shame unto our Nation [a]. Oh let us never turne our *glory* into *shame*: our *reputation* into *reproach*, our *fame* into *infamy* and disgrace; our *sincerity* into *superstition*, and our true *profession*, and profession of truth, into *Popery*, or any other erroneous Religion: lest that we which have long beene an admiration and rejoycing unto our friends, and an emulation, and envie unto our enemies; become (through the judgements of God effused upon us) a griefe and cause of sorrow to those who love us, and an exultation (for our misery) to those who envie us. An Italian Traveller, reported that he had seene in England, *Pulchrè Regè*, a goodly King; in France *Pulchrum Regnum*, a goodly Kingdome: In Spaine, *Pulchrum Senatum*, a goodly Counsell. Let us adde a fourth, and make it good, namely, *Pulchrum populum*: let us be in the eyes of all who see us, and in the eares of all who heare of us, not onely a goodly, but a

[a] *Cleobulus illam Rempublicam maxime dixit bene compositam esse, ubi Cives magis infamiam, quam legem metuunt.* Plutarch. in convivio. 7. Sapient.

goodly

godly people; and then wee shall bee *the braunche of the whole earth*, and as the *apple of the Lords eye*, and as the *figure upon his right hand*. So be it.

The *second Proposition* being thus briefly finished, I proceed unto the third; to wit,

Proposition. 3.

That all changes, chances, mutations, maladies, alterations, ruines, and everſions; which fals upon any Church or Seate, Countrey, Kingdome, or Common-wealth, come not by chance, but from God himselfe, the King of Kings, and Lord of Lords, and Supreme Governour of all the world.

How the Proposition springs from the text.

If we would see how that point ariseth from the Text, wee must then observe these five things therein, namely.

1. What the Prophet *David* doth? He prayes.

2. For what? For preservation, and deliverance out of distresse.

3. For whom? For himselfe, and his people; or for the Israelites.

4. To

4. To whom he prayes? To the Lord, verse 1.

And lastly, why hee prayes unto him? Namely, because their misery, calamity, and distresse came from him. As the Poet saith.

——Nam qui mihi vulnera fecit,
Solus Achilleo tollere more potest.

Those who were wounded by *Achilles*, could bee cured by none, but by him: so the Prophet here knowes that the Lord hath cast them downe, and it is hee that must raise them up; hee hath broken them, and hee must bind them; he hath scattered them, and he must gather them; he hath plagued them, and it is hee who must pitie them; or else no mercie, deliverance, or relieſe can bee shewed unto them. And therefore our Princely Prophet doth thus petition the Lord. *Oh God thou hast cast us off, thou hast scattered us, thou hast beene displeased with us. Thou hast made the earth to tremble, thou hast broken it. Thou hast shewed thy people hard things, thou hast made us to drinke the wine of astonishment.* And Vers. 1. 2. 3. 4.

therefore seeing all our maladies and miseries come from thee, and that for our *evill of sinne* committed against thee, thou inflictest this *evill of punishment* upon us. *Save us oh God with thy right hand, and heare mee.*

I must say of this point, as the Stagge saith in the Embleme. *Inopem me copia fecit*, plenty of proofes, will make me poore of proofes: For the Scripture, experience, and all Histories, do so abundantly testifie the truth thereof; and all Christians so undoubtedly and readily assent, and subscribe thereunto; and this very Psalme (verses 1. 2. 3. 6. 7. 8. 12.) so clearely confirmes it, that I should but light a Taper to the Sunne at high noone, to spend time to prove it. If proofes should not readily accurre to the memory of any Reader, then let him view, and consider these few for many. Psalme 74. the whole Psalme, and 75. 7. 8. *Jerm.* 27. 5. *Daniel* 4. 25. *Acts* 17. 26. and withall marke well these examples; to wit, of the foure Monarchies, *Daniel* 2. 31. *&c.* And of the cutting off, and casting

The point proved by Scripture, and Examp.

casting out of the Canaanites, Hittites, Hivites, Moabites, Jebusites, Perizites, and the rest, mentioned in *Numbers*, *Deuteronomy*, *Iosshua*, and *Iudges*. And of the division of *Israel*, 1. *King.* 11. and desolation thereof, 1. *King.* 17, and of the captivitie and destruction of *Iudah* 2. *Chron.* 36. And these testimonies, and examples may sufficiently suffice for the proofe of the מה of the point, that it is thus, That all changes and chances; mutations and maladies which fall upon any Church or State, come from God.

Now for the למ thereof, the Poet saith well,

Felix qui potuit rerum cognoscere causas; that is, He is a happie man who doth not onely know the things which are done, but the causes why they are done. But I will not now much enquire wherefore the Lord doth thus change, crosse, and afflict, Churches, Kingdomes, and Common-wealths: For that we showed amplie in the prosecution of the former proposition, but I will now principally show the signes and symptomes,

tomes, and externall, and moving causes of the decay, ruines, and desolation of a Common-wealth.

Fabar. in Psalme 60. & 135. Nine causes of the decay of a Common-wealth.

First, *Fabritius* showes, and proves that the causes of the translation, mutation, and maladies of a Common-wealth, are these nine: namely,

1. The contempt of the worship, word, and Ministers of God; and contrarily the love of lyes, and lying Prophets. And,

2. Idolatrie, and superstition. And,

3. Tyranny, injustice, and unjust taxes and exactions in Magistrates. And,

4. Pride in apparell. And,

5. Covetousnesse in Superiours. And,

6. Sedition, and seditious practices, against the ordinary Magistrate, ordained, and appointed by God. And,

7. A generall supine careleſneſſe, and carnall security in all. And,

8. An inundation of iniquity; *i.e.* when all of all sorts are so wicked, that one winkes at anothers faults. And,

9. The

9. The prophanation of the name of God.

Secondly, *Plautus* ſaith, that there are theſe ten cauſes of the ruine of a Republicke: to wit, *Plautus in Perſa* Ten cauſes of the ruines of Kingdomes.

1. Treachery.
2. Theft.
3. Covetouſneſſe.
4. Envie.
5. Ambition.
6. Back-biting and ſlandring.
7. Perjurie.
8. Idleneſſe.
9. Injuries, and wrongs.
10. Notorious wickedneſſe, or an impudent audaciouſneſſe in ſinning.

Thirdly, *Cyprian* ſaith, that there are twelve abuſes in a Commonwealth, whereby it is endangered, and harmed: as namely, *Ex Anton. part. 1. tit. 5. cap. 2. Sect. 8.* Twelve things Pernicious to a people and land.

1. A wiſe man without good workes. And,
2. An old man without Religion. And,
3. A young man without obedience. And,
4. A rich man without liberality, and almes deeds.

And,

5. A woman without ſhame, and chaſtitie. And,

6. A Maſter without wiſedome. And,

7. A Chriſtian which is contentious. And,

8. A poore man which is proud. And,

9. A King which is wicked. And,

10. A Prieſt which is negligent. And,

11. The common people without diſcipline. And,

12. A people without Law.

If the Reader would ſee all theſe enlarged, let him read *Antoninus* in the place above cited.

Theſe Maſter *Warner* in his *Albions England* (*Lib. 9. cap. 53. pag. 239.*) hath lively expreſſed in theſe verſes, *viz.*

A wiſe man living like a Droane, an old man not devout.
Youth diſobedient, rich men that are charity without.
A ſhameleſſe woman, vicious Lord, a poore man proudly ſtout.

Contentious

Contentious Christians, Pastors that their function doe neglect.
A wicked King, no Discipline, no Lawes men to direct.
Are twelve the foulest faults that doe all Common-wealthes infect.

Fourthly, observe wee, (that according to the *Gracians*) there are two sorts of signes; to wit, probable, and infallible; or symptomes, and signes, or presag s, and causes of a Common-wealthes ruine. Of which particularly.

Two sorts of signes. σημεῖον καὶ τεκμήριον

First, the probable presages, and symptomes of a Kingdomes fall, and destruction, are these fixe which follow: namely,

The presages, or probable signes of a Nations desolation, *viz.*

First, pragmaticalnesse, when men looke unto, and meddle with others, and not themselves. In a great house there are many severall offices, and officers; now if every man bee carefull in his owne place, and looke well unto his owne worke, then the house and family will bee well ordered; but if one meddle with another, and controle one another, and looke more to each others employ-

1. Pragmaticalnesse.

ment, and execution of their office, then to their owne, then all goes out of order. And thus is it in a Common-wealth: For when all sorts of men generally pry more into others then into themselves; and consider the places, offices, and employments of others more then their owne: and judge, censure, and condemne others, but never looke unto their owne wayes: then that State or Countrey, is in imminent danger of desolation, and misery. And therefore if wee desire the preservation of our Church and Common-wealth; let every one sweep downe his owne doore, and meddle with his owne matters, and looke well to the carefull discharging of his owne place, wherein God hath set him: and then (by Gods blessing) we shall still flourish and prosper. And,

2. Innovations.

Secondly, Innovations in a Church or State, presage and occasion the ruine, and downe-fall thereof. Whence the *Locrians* enacted this Statute (as *Demosthenes* witnesseth) That every Citizen who was desirous to bring in any new Law, should

Demosthenes

ſhould come and declare it publikely before the people, with a halter about his necke, to the end, that if his new Law were not thought meete to be received, and very profitable for the Common wealth, he might preſently be ſtrangled as a worthie reward for his raſhneſſe. And by this meanes Innovations, and alterations in the State and Common-wealth were kept out. As Maſter *Aſcham* ſaid, *Vulgus & imperiti homines ægerrime a conſuetudine divelli poſſunt*; The common ſort of people are hardly drawne from their old cuſtomes, ſo wiſe men are hardly drawne to like or allow of new Lawes; as *Auguſtus Cæſar* ſaid to a flatterer, who blamed *Cato Vticenſis*, for his obſtinacie againſt *Julius Cæſar*: *Quiſquis præſentem Reipublicæ ſtatum mutari non vult, is & Civis, & vir bonus eſt.* Whoſoever oppoſeth himſelfe againſt Innovations, and alterations, in a well governed State, is both a good Citizen, and a good man. And this may bee ſaid alſo of him that withſtandeth the introducing of errors, ſects, and hereſies into any Or-

Aſcham.

Eraſm. Rot. lib. 4. apoph. ex Suetonio.

Socrat. lib. 2. Tripart. hist. cap. 34.

thodox Church; because, as *Sophronius* said, when hee heard one mention some errors, and erroneous opinions in the *Selucian* Synod; *Si per singulos dies, propriam edere fidem licuerit, veritatis integritas non diu manebit.* If every man were suffered to broach, and bring into the Church his owne conceits, and opinions, and to teach them as necessary truths unto others; the integritie of *the truth* would not long last in that Church. As old trees which have taken deepe and large roote, cannot be removed or plucked up, and transplanted else-where, without apparent danger, and hazard of the life thereof: so a Common-wealth, or State, will not without much commotion, be removed from her old and ancient Lawes, and forme of Government; Whence it was that *Erasmus* said. As change of meate, or drink, or dwelling, disturbes the constitution of the body, and is an enemie to nature at first, although a man remove, and change to as good or better. *Ita praestat ferre principem, aut Magistratus pristinos, quàm novos*

Plutarch.

ascisere,

asciscere, quod omnis rerum novatio non careat perturbatione. So it is better to beare with old Magistrates, and to obey the ancient government (when it is according, or not contrary to the divine Law) then to call in new Governours; because, all Innovation hath perturbations and troubles attending upon it. The *Lacedæmonians* are highly praised by Historians, for having continued seven hundred yeares without any alteration of their government. And so also are the *Venetians*, who have constantly lived in one forme of government, by the space of a thousand yeeres, and more. Indeed I know nothing is perfect here on earth, but every where much is amisse; and therefore when any abuse is observed either in Church or State, or any thing invented or found out, which may be truely good and profitable for a Common-wealth, it may be redressed, or enacted by some Law: this being but an *addition to the Law*, not an *alteration of the Law*; *a necessary injunction*, not an *unnecessary imposition*; a *help*, not a *hurt* unto the State: and a meanes

Grimaldus.

a meanes that ſubjects may live in godlineſſe and honeſty, and not bee provoked to ſedition or hereſie, or any commotion and diſcord. And therefore let us pray unto the Lord, who hath the hearts of all men in his hands, ſo to diſpoſe, and rule all our Governours, both Eccleſiaſticall and Civill; as alſo this high Court of Parliament, that all our holie, wholeſome, good and godly Lawes may be executed, and others eſtabliſhed for the redreſſing of what is amiſſe; but that no ſuch Innovations or alterations may bee brought either into our Church or State, as may offend weake conſciences, or hinder the progreſſe of Religion, or the peace and proſperity of the Common-wealth. And,

3. The feare of the righteous.

Thirdly, another preſage of the ruine of a Kingdome, is the feare of the faithfull flocke of Chriſt. When cormorants and gulles forſake the ſeas; and when wormes creepe out of the earth; it portends a tempeſt, and ſtormes. And when the Rattes leave the ſhippe, it preſageth ſhipwracke: ſo when the righteous children

dren of God are afraid of Gods righteous judgements, and do labour all they can to prevent them, or to arme themselves against them: it doth prognosticate some ensuing evill: for the Lord doth nothing but hee reveales it to his servants. When the faithfull were once fled out of Jerusalem into *Pella*, Jerusalem was taken: and when *Lot* was once gone out of Sodome, it, and the neighbour Cities were burnt with fire and brimstone. And therefore if wee desire the preservation of our Church and Nation, let us *feare*, when the faithfull are *afraid*: and when they thinke of *flying* out of the *Land*, let us thinke of *flying* unto the *Lord*: or when they arme themselves against his judgements, let us labour generally by prayers, teares, humiliation, and repentance, to avert and turne away his judgements. And

4 The honour of the wicked.

Fourthly, as the feare of the righteous, so also the honour, promotion, and advancement of the wicked, is a presage of a Regions ruine. For where wicked men rule and governe, and onely (or principally) such are raised

raiſed to places of eminencie and dignitie; there the Church or State muſt needes be governed amiſſe. Or as one ſaith: As a man deprived of his eyes abideth in darkneſſe: ſo a Common-wealth bereaved of juſt and wiſe Princes, and Magiſtrates, continueth in blacke pitchie horror. And therefore as a governour of a ſhip, doth ſeeke for the beſt, and moſt skilfull Mariners; and an architect for the skilfuleſt builders: ſo a Prince ought to purchaſe unto himſelfe thoſe who are truly religious and very fit for government. Wherefore if wee would ſee our Church and Common-wealth flouriſh, let us invocate, and become humble ſuters unto our God, who hath the hearts of Kings in his hand, that hee would make his ſacred ſervant, and annointed, and our gratious Soveraigne, more and more like unto his Servant *David*, in this thing: and that as King *Davids*, ſo King *Charles*, his eyes may be upon the righteous of the *Land*, and thoſe who are pretious in the ſight of the *Lord*. And

Hector Piut. in Cap. 38. Ezech.

Plutarch. in Moral.

5 The hatred of the godly.

Fifthly, the hatred of the good, another

another ſymptome of the ſubverſion, or deſolation of a Kingdome. A rude ruſticke fellow with a paper in his hand, met *Ariſtides*, and (not knowing him to be what hee was) entreated him to write the name of *Ariſtides* in his ſcroale: hee marveiling at this, demanded, if ever *Ariſtides* had injured him? No (quoth he) but I cannot endure the ſurname of *Juſtus*: or, I hate him becauſe he is good. And thus many in the Primitive times were perſecuted, onely becauſe they were more holy, and pure than the common ſort, and would not accompany, nor communicate with them in their wickedneſſe.

Plutarch. a Bonus Caius tantummodo malus, quod Chriſtianus, Text. in Apol.

At ſuch time as the *Epheſi* baniſhed their Prince *Hermodonus*, they uttred theſe words. *Let none of us excell another, but if any ſo do, let him no longer here dwell, but inhabit elſewhere.* Certainly, when the righteous are generally hated, *Quà tales*, as they are righteous; and that a Land or People, take away or make away the righteous, or hate them, as an offence unto them: that Land is not farre from a curſe, and ſome grievous calamity.

Cicero.

And

And therefore if wee desire the preservation of our Church, and State, let us pray, and that powerfully unto the Lord, that the best may be most made of, and esteemed by us; and that those who are deerest unto him may be deerest unto us, because they are the props, and pillars of our Common-wealth.

6 When people will not endure reproofe.

Sixthly and lastly, it is an evill *Omen*, and presage, when people being generally exorbitantly wicked, will not endure reproofe at their hands, whose duty it is so to do, *Cellio dorus* the Philosopher was banished in the fury of the *Marians*, not for the evils then found in him, but for the vices hee reproved in them. Thus *Ahab* cared not for *Michaiah*, because hee reproved him: and *Jeroboam* commanded the Prophet to be attached, who had spoken against him, and his Idolatry. Certainly, when a people generally are thus glewed to their sins, & say audaciously with the thistle in the Scotish coyne. *Nemo me impune lacesscit*, If any man meddle with mee, hee had as good hold off his hands; or reprove mee,

1 *King.* 21.

1 *King.* 13.

hee

hee had as good bite off his tongue; it is an argument of a neare approaching mischiefe. And therefore if we wish the welfare of our State, let us all learne to receive the words of exhortation, and reprehension patiently; yea let us pray, that the Watchmen of the Church may be permitted freely to give warning, & to awaken the people when they see danger approach: that the Trumpeters may be suffered to sound, and stretch out their voyces, when the enemy drawes nigh: and that the Seers of Israel may speake as well as see: and as boldly, and freely reprove sinne, as unwillingly they see it. And thus briefly I have runne over the symptomes: or probable presages of a Republiques ruine. Now

Secondly, the externall causes, or meanes, or the infallible signes, of the desolation, destruction and decay of a Common-wealth, or State are these. The signes and sure tokens of some Nationall evill.

First, Prosperity, or adversitie: wealth or want; abundance or scarcity; to wit, in the excesse. For as a Countrey, which is miserably 1 Prosperity, or adversity.

poore, and in wofull want, cannot long subsist; so on the contrary, abundance of wealth, and affluence in all things, begets pride, security, luxury, and all manner of excesse, and so by little and little is brought to perdition. Amongst Sea-bordering Cities, and for renowne of Merchandise, *Tyre* in former ages was most famous: for thither resorted the Merchants of all Countries for traffique, both of *Palestina*, *Syria*, *Ægypt*, *Persia*, *Assyria*, *Arabea*, *Indea*, and others; by meanes whereof it being growne exceeding wealthy, and being lifted up to the height of pride, and plonged in the depth of pleasure, it was at length by the just judgement of God, so sacked, and ruinated, that the very memory thereof at this day scarce remaineth. And hence it was that *Thales* pronounced that Common-wealth to be the best, *Quæ cives neque prædivites, nec admodum pauperes contineret.* Wherein the Citizens were neither too rich, nor too poore. And therefore if wee desire the continuance of our Kingdome, and Common-

Plutarch. in convivio. 7. Sapient.

wealth

wealth: let us pray with *Salomon*, that the Lord would neither lay ſuch poverty upon us, that we murmure againſt him, or have recourſe to any wicked courſes, or be not able to ſubſiſt: neither that hee would permit us in proſperity, and wealth, to forget or fall from him, or to kicke againſt him when wee are full: but that hee would be pleaſed to bleſſe us, and to cauſe us to flouriſh, and to knit us in all conditions cloſe unto him, both by obedience, confidence, dependance, thankfulneſſe and love. And *Prov. 30. 8. 9.*

2 An Anarchy

Secondly, another ſure ſigne of a Kingdomes or Peoples ruine, is an Anarchy, or to be without rule, government, or governours. It hath beene much diſputed by Stateſmen, what manner of government is the beſt? Whether a Monarchicall, or Oligarchicall, or Druarchicall, or Ariſtocraticall, or Timocraticall, or Democraticall: but neither *Stateſman*, nor *wiſe men*, nor any but *madde men*, ever diſputed, pleaded, or deſired an Anarchicall State. Becauſe every Reader perhaps knowes not the

Severall sorts of governments in the World as nature or distinction of these kindes of government, I will therefore for the enforming of his knowledge briefly define them.

A Monarchy. A Monarchy, is, where one King, Prince, or Emperour, rules soly, and alone. And thus wee and the most Nations are governed, and our government is Monarchicall.

An Oligarchy. Oligarchy, is when a few Noble, or rich men, governe the Commonwealth, rejecting the poore, or baser sort: and thus Sicilia was governed.

A Druarchy. Druarchy, is when two rule in one dominion, or Empire, but in severall parts, and thus the latter Romans divided their Empire into two parts (it being so ample, spatious, and large, that one could not oversee, rule or governe all) and the one Emperour ruled the East, and the other the West.

An Aristocracy. Aristocracie, is the rule and power of the best, and most vertuous men, approved for good life and wisdome; and who aimed in all their thoughts, and endeavours at the generall profit: and thus were the Lacedemonians

ans long governed; and thus at this day is Venice.

Timocracie, is the power of mean, or men of indifferent wealth, governing by some Lawes taken from Oligarchy, and Democracy, which are two extreames. A Timocracy.

Democracy, is where Free-men being the greater number, are Lords of the State: and thus was Athens governed. Democracy.

Anarchy, is where people have neither Head, Ruler, nor Law: mention whereof is made, *Iudges* 21.25. *There was as then no King in Israel, but every one did that which seemed good in his own eyes.* Now of all States this is the worst: for how can a body live without a head, or a family without a Master, or a people without any Law. And herefore it is true which one said, *Præstat sub malo esse Principe, quã sub nullo.* People had better have an ill Prince than no Prince. Yea *Chrysostome* saith, *Præstat habere Tyrannum quam nullum*, Subjects had better have a Tyrant in a Land, than neither Ruler nor Law in a Land. Men had better live where nothing is lawfull, than Anarchy. *Cornel. Tacit.* *Chrys. hom. ad popul. Antioch.*

than where all things are Lawfull; and where they are burdened with many Lawes, rather than there where there is no law, or government at all. For as a ſhip cannot be without a pilot, nor an Army without a Captaine. So a City or a Country cannot be without a Prince, or Ruler, leſt the mighty ſhould devour the meaner ſort, and the ſtrong the weak. As a Captaine is the eye of his army: ſo is a Prince the eye of the Common-wealth. For which cauſe *Demas* an excellent Orator, when he ſaw *Alexander* the great dead, he compared the Campe and Kingdome of Macedonia, to *Cyclops*: which (as *Ariſtotle* ſaith) had nere an eye. And therefore, that our Common-wealth may ſtand, let us pray for the health, happineſſe, proſperity, and peace, of our gracious Soveraigne, and all our other pious and zealous Governours both ſpirituall and temporall: and for the continuance of the Religious government, which hath beene long eſtabliſhed amongſt us, both in Church and Common-wealth. And

3 Warres. Thirdly, another infallible ſigne,

or

or maine cauſe of the deſolation of a Land, is warre, either forraigne or domeſticall. *Dulce bellum inexpertis.* None delights in warre, but thoſe who are ignorant what warre is. For of all temporall evils warre is the worſt, and of all warres, civill warres the moſt wretched, as appeares evidently from the nature, fruite, and effect thereof. *Ariſtotle* writeth, that the Cybind and the Eagle do ſo vehemently contend, and ſtrive, that oftentimes claſping together in the aire, they fall downe unto the earth, and are taken up alive of ſhepherds: ſo now and then is commeth to paſſe in forraigne warres, that while two Princes, or Kingdomes, by bloody broyles, waſte and weaken one another, a third invader comes, and ſubverts them both: but in inteſtine warres this is moſt uſuall: for a Kingdome divided againſt it ſelfe cannot ſtand. Dragons ſucking the blood of Elephants, do kill them, and they in like manner being drunken with their blood, are ſqueezed in pieces by the fall of the Elephant, and ſo die: ſo ordinarily in civill (or rather uncivill)

Ariſt. de hiſtor. anim. lib. 9.

Plin. lib 8. cap. 12.

civill) warres, both parts do destroy, and are destroyed, both sides do endammage, & are endammaged. Civill warres beget covetous desires, the ruine of reputation, force, violence, want of reverence towards God, disobedience to Magistrates, corruption of manners, change of Lawes, contempt of justice, and base estimation of learning, and knowledge. This in a word is the epitomie of all evils, and in this word *Warre* all woes are wrapped up: for, warre begets bloodshed, and murder, bloodshed begets noysome smels, noysome smells and vapours corrupt the aire, the aire being corrupted breeds the plague, pestilence, and sickness: where the sword and plague are, husbandry, and trading, are hindred, and where trading and husbandry are hindred, there followes famine, penury, and poverty. And therefore I may conclude this branch either with the saying of the Poet, *Nulla salus bello, pacem te poscimus omnes.* Because there is neither health, joy, safety, nor profit in warre: therefore the Lord in mercie

blesse

bleſſe us with the bleſſing of peace. Or I may conclude this with the ſaying of Saint *Auguſtine* concerning drunkenneſſe; *Longè eſt à nobis, miſereberis ne appropinquet nobis.* Long ſince was warre removed out of our Land: Chriſt Jeſus grant that it may never returne backe againe unto us. Or, I may conclude this head, with the ſaying of *Archidamus*, who writ a letter unto the *Æolians* intending to aide the *Argives* in their warre: and in the Letter were onely traced theſe words. *Quietneſſe is good.* Or I may and will conclude this particular ſigne of the ruine of a Realme (and apply my concluſion, to our unhappy and wofull preſent civill diſſenſion) with this Apophthegme, *Amantium iræ amoris redintegratio eſt: The breach of friendſhip by diſſenſion, ſtrengtheneth the powers of love in her new conjunction.* And I pray that that jarre and breach, which is now betwixt the Head, and a Member of the body, may ſo be conjoyned in affection and loyaltie, that it may be more firme, ſtable, and cordiall, mutually, than ever it was. Confeſſ. 10. 31.

Fourthly, and lastly, the maine cause of the destruction of a Nation is sinne, and spirituall rebellion. Now when I consider the nature and number, the quantity, and quality of our sinnes in this Land, I cannot but acknowledge, that if the Lord should enter into judgement with us, hee might justly bring a totall subversion, and desolation upon us, for our many, great and clamorous sinnes. And therefore this branch concerning us so nearly, and in so high a nature, I will crave leave of my Reader, to enlarge my selfe therein a little more than in any of the former.

And let me intreat every Christian who reads this, to observe with mee, that when I say, *Sinne is the cause of the subversion of a State*, it may either be understood of sinne in generall, or of particular sins.

4 Sinne. First, this may be understood of sin in generall, or of a generall sinning; and herein wee must note, that a generall impiety, or an universall iniquity, or an epidemicall maturity and ripenesse in sin is the cause,

cause, signe, and sure fore-runner (without true and unfained repentance) of a generall, and totall destruction. And therefore it doth stand us in hand to consider, how this belongs, and how neare it comes unto us in this Land; certainely, the Region is white unto harvest; and wee have cause to feare, that the Lord will command his destroying Angel to thrust in his Sicle, and to cut us downe. *Ioh 4.35.* *Rev. 14.16.*

For let us look which way we will, or to whom we will, and we shall find sin in full weight, and measure.

First, if wee looke unto the Law of God, and compare our selves with his commands, we shall returne but a wofull reckoning. For, *Wee have sinned against all the Commandements*

1. If wee looke upon the first Commandement, we finde little or no love in us towards God: but every one following his owne affections, and loving his owne Helena: some making their craft their God, and some their gold their God, and some their pleasure their God, and some their belly their God, and some their drunkennesse their God, And,

2. If wee looke upon the second Commandement, wee shall see the Papists labouring with tooth and naile to raze it out of the Decalogue; and superstition creeping into the bosomes of many Protestants, who long with the *Israelites* after the fleshpots of *Egypt*, and desire againe to sacrifice to the Queene of Heaven, and to submit their necks once more to the tyranny of *Rome*. And,

Exod. 16 3. *Ier* 44. 16. *Act.* 7. 39.

3. If we looke to the third Commandement, we shall heare swearing in young and old, rich and poore, high and low. And,

Isa. 58. 13.

4. If we loke to the fourth Commandement, wee shall see the Lords day prophaned, slighted, and despised by many, and truely sanctified onely by a few. And,

5. If wee looke to the fifth Commandement, wee shall see the Magistrates despised, those who are in dignity and authority blasphemed, and every mans will serving for a Law, And,

6. If we looke to the sixth Commandement, wee shall see charity waxen cold, yea (amongst the most)

starke

ſtarke dead, and inſtead thereof ariſeth injuries, revenge, and hatred towards equals, and hard-heartedneſſe againſt the poore. And,

7. If wee looke to the ſeventh Commandement, wee ſhall ſee an Ocean of ſinnes, *viz.* in ſome, pride of apparell, in ſome gluttony, in many drunkenneſſe, in as many fornication and uncleanneſſe, and wanton and laſcivious words, and all-manner of filthineſſe. And,

8. If wee looke to the eighth Commandement, we ſhall ſee how it condemnes ſome of oppreſſion, ſome of covetouſneſſe, ſome of uſury, ſome of injuſtice, ſome of theefts, ſome of fraud and deceit, and ſome of undermining, and over-reaching of others. And,

9. The ninth precept will convince infinite many of us of lying, equivocating, and teaching our ſervants, and children to lie. And,

10. If wee looke unto the laſt precept of the Law, wee ſhall finde that wee all, yea the beſt of all, are moſt miſerably faulty, for internall concupiſcence is every where, and

few or none any where are content with their condition, but every one thinkes other to bee happier then himselfe. Now,

All degrees and orders of men have sinned.

Secondly, if wee looke unto the orders of men, or unto their severall degrees, rankes, and qualities; wee shall finde that sinne hath every where deceived many. For,

1. If wee looke into the Court, we shall see many transported with flattery, ambition, covetousnesse, pride, swearing, and divers other sinnes.

2. If we looke into the Citie, wee shall see many mis-led by worldlinesse, deceit in weights and measures, swearing, drunkennesse, hypocrisie, lying, and what not?

3. If wee looke into the Countrey, we shall see in the most, a kinde of Atheisme, and contempt of Religion.

4. If wee looke upon old men, wee shall see them for the most part, to bee more intent upon temporall things, then spirituall; to regard gold more then grace, and earth more then heaven; and to refuse

fuse to bee taught, as though they were too old to learne Religion, though not to learne new sinnes.

5. If we looke upon young men, we shall finde the most to bee men in sinne, but very babes, yea blocks in Religion.

6. If we looke upon women (the weaker vessels) we shall finde many of them to bee strong in brawling, scolding, cursing, adultery, drunkennesse, and what not? except in discretion and religion.

7. If wee looke upon little children, wee shall finde them to bee froward, averse, crosse, and learning to ly, and sweare, assoone as they can speake. Now,

Thirdly, if wee looke upon the degrees of sinne, we have good cause to tremble. For, The degrees of sinne.

1. All sinne, and that in many things, and many times. And,

2. To continue in sinne is the fault of the world: for how few every where are turned from their sinnes by the preaching of the Gospel? *Esa.* 53. 1.

3. To bee hardned in sinne, is

both the ſtaine, and bane of the world: for wee are now like deafe Adders, which will not heare; and wee harden our hearts againſt God, having neither any ſenſe of ſinne, nor of his wrath.

4. How many are there amongſt us, who deride and contemne the reproofes of the word, and the Miniſters of the word; yea, the Law of God it ſelfe, while they excuſe, plead for, and ſtand to maintaine, and juſtifie their ſinnes.

Let us all in this Land confeſſe our ſinnes, and give glory to God: Let us acknowledge that many ſins are committed amongſt us, and that often; and with a high hand, and by ſome of all rankes, degrees, qualities, ſexes, and ages: that wee may the more readily, and willingly turne generally unto the Lord, leſt for our generall and univerſall ſinnes; he inflict upon us ſome generall, and univerſall plagues. And thus I have done with the firſt particular, *viz.* ſinne in generall.

Secondly, when I ſay that ſinne is the cauſe of the ſubverſion of a

State, it may bee understood of particular sinnes: For according to diverse, there are diverse sinnes which hasten the downe-fall of a Common-wealth: instance but in one or two.

The particular sinnes which hasten a Kingdomes ruine.

First, sometimes by the oppression of Superiours the Common-wealth is impoverished; and therefore when *Tiberius Cæsar* was solicited by the Governours of the Provinces, to lay heavier tributes, and levie larger Subsidies from his people, made (though a Painim) this Noble and notable answer. That a good Shepheard ought to sheare his Sheepe, and not to flea them: And thus also Queene *Elizabeth* said to the President of *Ireland*. And,

1. The oppression of Superiours. *Boni Pastoris est pecus tondere, non deglubere.*

Secondly, The Scripture saith plainely, that gifts, and bribes overthrow a Common-wealth. *Prov.* 29. 4. *Exod.* 23. 8. *Deut.* 16. 19. *Esa.* 1. 23. & 5. 23. Now according to some) there are three sorts of rewards: *viz.*

2. Gifts, or Bribes. *Exod.* 23. 8.

1. In the Common-wealth, namely, when gifts are given for the procuring of some publike offices, or places. And,

2. In

2. In the Church, which is called *Simony*, when ſpirituall dignities are bought. And,

3. In private matters, for the corrupting of judgement; and this is called *Bribery*. Now there are none of theſe but they are in ſome regard hurtfull to a Church and State: And therefore, if we deſire the good of ours, wee ſhould pray unto God to worke in us a generall repentance for our generall ſinnes; and to ſeale unto us a generall pardon of all our tranſgreſſions: and to turne from us all thoſe evils which wee have deſerved for our many and great provocations: and ſo to ſanctifie, and direct all our Superiours and Governours, that they may truely wiſh well unto us, and ſeeke our good, and ſet ſuch over us, as may doe the like; and place in place and office, ſuch as are good, and able to doe good, both in Church and Common-wealth, that juſtice may bee diſtributed without partiality: And,

3. Too much liberty.

Thirdly; too much licence and liberty, and remiſſe lenity in

in Superiours, and Governours, is another enemie unto a State. For it cannot chuſe but breede a great miſchiefe in a Common-wealth, when juſtice ſleepeth, and the ſhameleſſe boldneſſe of evill doers is not curbed in with a bridle, but runneth its owne ſwinge: and therefore a Conſul of *Rome* could ſay, *That it was an evill thing to have a Prince, under whom licence and liberty is given unto every man to doe what him liſteth.* And therefore wee ſhould pray that all good Lawes may be executed, and that the Magiſtrate may not hold the ſword of juſtice for nought.

Fourthly and laſtly, the contempt of the word of God is another maine cauſe of the deſolation of a State. I will for the cleere proofe of this, becauſe it neerely concernes us, alleadge and urge onely one place of Scripture; namely, *Eſay.* 5. 24. where wee have theſe words. *As the fire devoureth the ſtubble, and the flame conſumeth the chaffe, ſo their roote ſhall be rottennesſe, and their bloſſome ſhall goe up as duſt: becauſe they have caſt away the Law of* 4. The contempt of the word.

of the Lord of Hosts, and despised the word of the holy one of Israel. Three things are here worthie of observation, for our present purpose, *viz.*

1. What is threatned.
2. Who are threatned.
3. Why they are threatned. Observe.

1. That the Lord doth not say, that his anger towards them for the contempt of his word shall bee like fire in a house, but like fire amongst stubble, and straw. That is,

Prov. 30. 16 Ier. 4. 4.

1. Their destruction shall bee total, there shall be nothing left, neither shall any bee able to free them from the Lords just wrath. If a house be on fire, it may be put out; yea, though it be not, all is not burnt, for all materials in a house are not combustible: but there is no quenching of stubble being once on fire, neither is any thing thereof left unburnt: and such is the wrath of God against the contemners of his word. And,

2 Their destruction shall bee sudden, and come upon them like a whirle-winde. If a house be on fire, it is a long time on burning, but stubble,

ſtubble, and ſtraw being once kindled, are conſumed in a moment, and (as it were) in the twinkling of an eye. And thus the wrath of God will come ſuddenly, and violently, and like an armed man, upon all the contemners and deſpiſers of his word, without repentance. And therefore let us kiſſe the Sonne, and labour to be reconciled unto the Father, *for if his wrath bee kindled, yea but a little, bleſſed are all they that are at peace with him.* And thus wee ſee what is threatned, *viz.* totall and ſudden deſtruction. Now,

Eſa 29.5, *Pſal.* 2. 11.

II. Obſerve here who they are who are threatned, *viz.* *roote* and *bloſſome*; what is meant by this Metaphore, is not generally agreed upon by Interpreters. For.

1 Some by *roote* underſtand evill thoughts: and by branch evill workes.

2 Some by *roote* underſtand men, and by *branch* the glory of his beauty, riches, honour, and the like. *Hier. ſ.*

Hebr. 12.15 *Hier. ſ.* *Malac.* 4. 1

3 Some by *roote* and *branch* underſtand a totall and finall deſtruction.

Eſa 14.29 30. & 37. 31.

4 Some

4 Some by *roote* underſt and themſelves, and by *branch* their children. Wee may thus profitably, and truly conjoyne all theſe together; that if wee continue in our hearts to contemne the Word, and in our lives to diſobey it: God will then in his fury deſtroy with a finall, fearfull, and totall deſtruction, both our bodies, eſtates, and children. And

III. Obſerve wee, why they are thus fearfully threatned: *viz.* becauſe *they contemne and deſpiſe the Word and Law of God.* Now if wee would know who they are who contemne the Word; they are

1 Thoſe who contemne the threatnings of the Word, being altogether feareleſſe of them; and ſay, Tuſh, let him come. And

2 Thoſe who deſpiſe the primiſes of the Word, not beleeving them at all. And

3 Thoſe who ſleight the admonitions of the Word, not obeying them at all. And

4 Thoſe who lightly regard the authority of the Word, ſaying, I will do what the Word forbids, in

deſpight

despight thereof. And,

5 Those who do not much prize, and value the Word, are contemners of it. And

6 Those who despise reprehension, or are angry when they are reproved by the Word, are also justly said to contemne it.

Now it will easily appeare by the particulars, how nearly this belongs unto us, in this Land. For how many have wee amongst us, that notwithstanding all the comminations, and threatnings of the Word, daily sounded in their eares, runne on to sinne, as a horse unto the battle, with all wicked violence, and impetuousnesse, being altogether fearlesse of the wrath or judgements of God? How many have wee amongst us, that neither question the truth of the divine promises of the Word, or at least wil not be allured by them unto obedience? How many have wee that with the Cocke, had rather have a barly corne, than a pretious orient jewell: and with the Asse, a bottle of hay, rather than Nectar, and Ambrosia, and like the Israelites, pre-

ferre

ferre the fleſh pots of Egypt, before the riches of Canaan; and the pleaſures of ſinne, which are but for a
Pſal.16.11 ſeaſon, before the pleaſures which are at Gods right hand for ever and ever? and all this through unbeleefe of the promiſes: How many amongſt us are there, who deſpiſe and diſobey the admonitions, and precepts
Ier.44.16. of the word; and although they be daily inſtructed and taught, yet will not learne? How many have we that ſtubbornly and perverſly ſay, with that ſtubborne and perverſe people, *The word that thou ſpeakeſt unto us, in the Name of the Lord, wee will not doe it, but we will do whatſoever proceedes out of our owne mouthes?* How many are there amongſt us, who lightly regard, and baſely eſteeme, of the Goſpell, and the glad tidings of peace and ſalvation: and are indifferent, whether Popery or Proteſtaniſme, whether Chriſtianitie or Heatheniſme, whether truth or errour, get the upper hand in our land, if ſo be it may but goe well with them in outward things? How many have wee, who will not endure patiently

the

the word of reprehention, but often times prosecute and persecute with virulent hatred and malice, the faithfull Ministers of the word of God, because from the Lord; and by the Commandement of the Lord, they reprove their sinnes.

And therefore may wee not justly feare that the Lord hath a controversie with us for these things? and that hee will be avenged on such a Nation, as is this of ours? May wee not truly feare that the fire of Gods fury will fall upon us, as a flame amongst the stubble, for our great and grievous contempt of the Word? Certainly, when wee looke upon our selves and sinnes, we cannot but confesse, that it is of the Lords great and mere mercie, that wee are not already consumed. Wherefore let us provoke him no longer, lest he turne his love into hatred, his smiles into frownes, his amity into enmity, and let his little finger henceforth lye more heavie upon us then his whole loynes have done heretofore. If the Reader would see the fearfull judgements which the Lord hath inflicted

upon those places, or persons which have confined his worldlet him read the places quoted in the Margent a. If he desire to looke home, then let him remember, and observe, a History or two of our owne: namely. The Lord stirred up *Gildas* a godly learned man, to preach to the old *Britons*, and to exhort them to repentance and amendment of life, and to forewarne them of plagues to come if they repented not: but what availed it? For godly *Gildas* was laughed to scorne, and taken for a false Prophet: and our bold *Britons*, with whorish faces, and unrepentant hearts went forward in their sinnes: but what followed? The Lord to punish this their contempt of his Word and Ministers, sent in their enemies on every side, and destroying them gave their Land to other Nations. Againe after this, Almighty God seeing Idolatry, Superstition, Hypocrisie, and wicked living used in this Land, raised up that godly learned man *Iohn Wickliffe* to preach unto our Fathers repentance, and to exhort them to forsake their idolatry and superstition:

a. 2 *Chron.* 36.16. *Prou.* 1. 29. 30. *&c.* *Esa* 30.10. 12. *Jer.* 11.7.8. & 25. 3.8. & 43.2. *Act.* 19.9. 2 *Pet.* 2.5. *Ezek.* 19.6. *Hos.* 1 6.7. & 2 *King.* 17.13. *&c.*

Acts and Monuments. fol. 32.

on:

on: but his exhortations were not regarded, but contrarily both himselfe, and his servant were despitefully and himselfe and his bookes after his death burned. Now what ensued hereupon? A most grievous and heavie vengeance: for they slew their lawfull King, and set up three other on a row, under whom all the Noble bloud was slaine up, and halfe the Commons destroyed; and what by warre in France, and civill discord among themselves, the Cities and Townes were decayed, and the land brought halfe to a wildernesse. And therefore seeing the contempt of, and disobedience unto the word of God, is a maine cause of the destruction, and desolation, both of Churches

Churches and States, let us take heede thereof, if wee desire that ours may long stand, and flourish.

The second part wherein is handled the fourth and fifth Propositions.

The

The *third Proposition* being thus succinctly handled, I goe forward unto the fourth, namely,

Proposition IV.

That it is the Lord, and he alone, who protects and preserves, who blesseth and prospers both Princes and people, countries and common-wealths, Churches and States. Or, That all preservations, mercies, deliverances, and blessings, which any people, Nation, Church, or language enjoyes, come from God, and from him alone. Or, the constitution, confirmation, conservation, happy administration, protection, and prosperous successe of Kingdomes, Common-wealths, and Churches, comes from God.

How the point is derived from the Text.

How naturally this point ariseth from the text, will easily appeare, if wee consider in the text but these two things, to wit,

1. What our Kingly Prophet desires for himselfe and his people, namely, protection, preservation, and deliverance from evill, and confirmation in peace, &c.

2. Of whom he begs these things,

The proposition proved.

viz. of the Lord. *Save thou us O Lord with thy right hand.*

The truth of the point will evidently appeare by a particular or two. viz.

Firſt, Kingdomes and dominions are diſpoſed of by God, and he gives them to whom he pleaſes, as is plaine from theſe places, *Dan.* 2. 21. *and* 4. 17. 25, 32. *Levit.* 23. 10. *Ier.* 27. 6. *Pro.* 8. 15, 16. *Iob.* 12. 18. And

Secondly, Kingdomes and Dominions are confirmed and eſtabliſhed by God, and he makes them to endure.

Thirdly, the Lord preſerveth a people from their enemies, as appeareth by *Num.* 14. 9. *Pſal.* 127. 1. *and* 147. 12, 13. And

Fourthly, the Lord gives a people victory over their enemies, as is proved by theſe places. 1 *Sam.* 14. 6. *and* 2 *Chron.* 14. 1. *and* 25. 8. *Pſal.* 18. 33. *&c. and* 46. 9. *and* 118. 15. *Prov.* 21. 31. And

Fiftly, the happy adminiſtration of a Common-wealth comes from God;

God; as is cleare by the examples of thoſe, under whom Churches and Kingdomes have flouriſhed, becauſe (as the Scripture ſaith) God was with them. Read to this purpoſe, *Ioſh.* 15. *Iud.* 6. 12, 16. *and* 11. 29. *and* 13. 24. And therefore Magiſtrates may here learne a threefold dutie; namely,

3. things required in a Magiſtrate.

Firſt, to implore the bleſſing of the Lord, and to beſeech him ſo to enable them to goe in and out, wiſely before his people, that the Common-wealth may be peaceably proſperouſly, and religiouſly governed, under, and by them.

This was the ſuit of *David*, unto the Lord. *Pſal.* 86. 11. 16. and of *Solomon.* 1. *King* 3. 7. and of *Moſes*, *Numb.* 27. 15, 16. And

Scoondly, Magiſtrates may learn hence, not to truſt unto themſelves, in the adminiſtration of a Common-wealth, but unto the Lord, from whom all ſufficiency thereunto comes, neither to arrogate or aſcribe any thing unto themſelves, or to their wiſedome or

prudence, or policy, or diligence, or watchfulneſſe, although they ſee the Common-wealth to proſper and flouriſh under them; but to aſcribe all Glory and Honour unto God, who both enables them to execute and diſcharge their places, and alſo bleſſeth their endeavours. And

3. Becauſe the Lord hath promiſed, both to bleſſe Magiſtrates in themſelves, and to bleſſe their endeavours, and to proſper their people under them, if they will but walke in his wayes ſincerely, and obey his will, and rule and governe according to his word; therefore if they deſire the accompliſhment of this promiſe, they muſt fulfill this condition: but of this more amply by and by.

A Common-wealth is like a City, wherein are obſervable theſe foure things, to wit.

Firſt, the foundation, or groundworke thereof, which ſupports the whole Fabricke, and this is Religion and Iuſtice.

2. The gates thereof, which are the

the ſtrength of the City, and thoſe are the Magiſtrates.

3. The Lawes whereby the Magiſtrates governe. And

4. The Citizens, people, or ſubjects, which are ruled and governed by the Magiſtrates, according to thoſe Lawes. Now ſomething of all theſe, in that which followes.

The Lord, we ſay, bleſſeth, proſpereth, preſerveth, and cauſeth to flouriſh Churches and States: now the queſtion is, how hee doth this? I anſwer, not by miracles, but by meanes; and therefore if we deſire the preſervation, peace, proſperity, and happineſſe of this our Church, and Common-wealth; then let us uſe thoſe meanes which God hath appointed, and walk in thoſe wayes which lead thereunto. Here obſerve that there are ſome things required both in Magiſtrates and people, ſom things in Magiſtrates alone, & ſome in people alone, if we deſire that our Common-wealth may flouriſh, and be proſperous and bleſſed: now of al theſe particularly, and in order.

First, the duty both of Superiours, and inferiours, both of Magistrates and people, if they desire and wish the welfare of that State wherein they live, is fivefold, namely,

First, both of them, or every member of the Land, must in general labour to the utmost of his power, for the peace & prosperity of the Common wealth. For as the temper of the world doth consist of contrary elements, after a wonderfull harmony, so a Common-wealth doth stand by the diverse endeavours of men. And as a Set or Consort of Musicke is sweet, if every one observe his time, notes, and cliffes, but ridiculous, if sung or plaid confusedly, without any order or harmony; so if in a Kingdome or Common-wealth, every one look to his owne place, and do his owne duty in his place, then that State will flourish and prosper.

Therfore let every member of this our Common-wealth, looke to his owne affaires, and do that which hee ought to doe, and we may then confi-

dently

dently, expect a blessing from God upon us. And

Secondly, every member of this our body politicke ought to be cut off, whatsoever is evill, and to remove whatsoever is in any of them, or amongst them, which endangers, or harmes the Common-wealth. If there bee any thing in any part of the body which is banefull or hurtfull to the whole body, wee cut it out, or off, because that we had rather that some one part of the body should perish, then that the whole should be destroyed. And thus in the body of a Common-wealth, let us for the conservation of the whole, take away whatsoever might hurt or hasten the ruine thereof, and let none, who beares the name of a christian, take any such course (as too many doe) that for the enriching of themselves, care not though they ruine the Common-wealth. And

2. Every one must cease to doe evill.

Thirdly, Let every member love the Church and Common-wealth better then himselfe: as that ship-master is worthy of neglect and contempt,

3. Every one must love the Common-wealth better then himselfe.

who had rather be in safety himself, then have his ship safe: so that man is to bee dispraised, that when the Common-wealth is in danger, and jeopardy, regards his owne private and particular safety, before the preservation of the Cõmon-wealth. Players come upon the Stage, not principally to please their Spectators, but to enrich themselves: and thus: many live in the Common-wealth: but it should not be thus, for every one should seeke the publike profit, before his owne private gain, if he would see the Common-wealth flourish wherein he is: for as Guardians are appointed for Orphans, for the good of the Orphan, not for the gaine of the Guardian; so every one who is set in any place of power or authority in a State, is placed there for the profit of those who are committed unto him, and not principally for his owne advantage: because this lesson and lecture is something hard and harsh, I will therfore give my reader an instance or example or two, for his imitation and en-

Cicero lib. 4. ad Herennium.

Plutarch.

cou-

couragement herein. *Elianus* tels us, that all the riches of the World could not withdraw *Epaminondas*, from any the least duty of his countrey. *Plutarch* tels us, that *Paulus Æmilius*, warring against *Pyrrhus*, King of the *Epyrots*, when the Oracle pronounced, that the Romans should be victors, if any one amongst them would throw himselfe into a gulfe, *Valerius Torquatus* voluntarily offered himselfe: and the like did *Quintus Curtius* in Rome, being armed, and mounted on horse-backe. *Iustin* tels us, that *Codrus* understanding by the Oracle, that except hee were slaine, his countrey-men, the Athenians, should never have the victory over their enemies, went disguised into the Battell, in the coate of a common souldier, and thrusting himselfe into the formost front, was slaine. *Suetonius* tels us; that *Iulius Cæsar*, and *Cicero* being mortall enemies, *Cæsar*, in the Senate house, said unto him, I cannot deny this, oh *Cicero*, but that in those things which touch thy selfe, thou art

careleſſe and remiſſe, but in matters that concerne the Common-wealth, very importunate. Certainely, if every one in our State were of theſe mens minds, and did thus prefer the publike good, before the private, we ſhould quickly have a flouriſhing Common-wealth. Reverend *Beza* tels us, that M. *Calvin*, in the yeere 1556, when *Perin* had conſpired againſt the State of *Geneva*, ran into the midſt of their naked ſwords, to appeaſe the tumult; well knowing, *Nemo ſibi natus*, that men are not born for themſelves, but for their Country, & that, *Pulchrum eſt pro patria mori.*: It is a commendable thing for a man to lay downe his life for the good of his Countrey: not only humane hiſtories, but alſo divine, give us examples to this purpoſe. I will onely name two.

Nehem. 5. 14. *Nehemiah*, ſhewing his love to the people of the Iewes, and his care for them, hath theſe words, *And from the time that the King gave mee charge to bee Governour in the land of Iudah, I and my Brethren have not eaten*

eaten the bread of the Governour. That is, I received not that portion and diet, which the Governours, which were before me, exacted: wherein hee declareth, that hee rather sought the wealth of the people, and their good, then his owne commodity.

When King *Ahashuerosh* had given leave to the Iewes, to put their adversaries to death, the Text saith, *Heb.* 9. 10. *The tenne Sonnes of Haman, the adversarie of the Iewes, slew they, but they laid not theis hands upon the spoyle.*

Where wee see, that they sought not their owne gaine, but onely did execute just judgement upon the Enemies of the Church. And therefore being compassed about with such a cloud of witnesses, 1 *Cor.* 10. 24. let us follow their foot-steps; and thus seeke the welfare, and flourishing estate of our Church, and Common-Wealth, by preferring the good of that, before our owne private ends. And

Fourthly,

And fourthly, let every member of this our politicke and Eccleſiaſticke body, labour for unity, unanimity, and concord. For this is the chiefeſt ornament, yea one of the ſureſt ſupports, that either City, Province, Kingdome, Commonwealth or Church can have. And therefore the Prophet *David* doth ſo highly extoll concord and unity amongſt brethren, of one region, and religion. And *Saluſt* ſhewes the neceſſity of it, where he ſaith, *Concordia parvæ res crescunt; discordia maximæ dilabuntur*: Proſperity attends concord and unity, but adverſity and miſery, diſſention & diſcord; as was demonſtrated by that old man, who gave his ſonnes a bundle of Arrowes bound cloſe together to breake, and when none of them could doe it, he unbound them, and then being looſe, every one could breake them. And thus (as it is obſerved by our Hiſtorians and Chronologers) ſo long as we in this Land keepe the unity of the Spirit, in the bond of peace, and labour that there

Pſa. 122. 3. 4. 5. & 133. 1. 2.

may

may be peace betwixt us & our God, and unity and concord amongst our selves, we need feare neither enemies nor evils. Now this concord which is desired, is in that which is good, not in that which is evill: namely, unity and concord in true religion; and in a lawful administration of justice and right; and in procuring and defending publike honesty; and in promoting the publike good, and the like. And therefore if we desire that our Church and State may flourish, let us all labour to be of one mind, and on judgement; at least let us take heed of dissention, discord, jarres, and all breaches, which may either destroy or disturbe the peace and welfare of that Church and Common-wealth wherein we live.

V. All must be converted by the Preaching of the word.

And fifthly, another thing required of the whole body politicke, if we desire that our Church and State should still stand, continue, and flourish, is to doe, as *Ninivih* did: namely, to repent, and turne unto God by the preaching of the word.

Our

Math. 11. 24. Our Saviour saith, *If the workes which were done in Capernaum, had beene done in Sodome, it would have stood, and remained even untill this day*: where our Saviour directly teacheth us, that the reason why a Kingdome flourisheth and continueth, is, because the word of God, which is preached therein, is rightly used unto repentance. Or, if a City, or Nation desire to continue and flourish, the onely way thereunto is, to heare, and obey the word of God *b*. Here observe carefully these few short particulars: to wit,

b Isa. 3. 10, 11, and 65. 2. How a City, or Nation may be made truly happie.

I. It is not enough to heare the word, or to be present at the preaching thereof: for a Dove, or a Daw, may doe so much. Neither

II. Is it enough to suffer the word of exhortation, and reprehension patiently *c*, (although many will not doe so much) for this they of *Chorazin* did, for any thing we read to the contrary. Nor

c Heb. 13. 12.

III. Is it enough to reverence the preachers of the word (although many will not do so much neither)

for

for this *Herod* did *d*. Nor

IV. Is it enough to shew some certaine humiliation, by reason of the cõminations of the word (although not many doe thus much) for this *Ahab* did *e*. But we must seriously repent, and turne unto the Lord, in new obedience, and true sanctification, as the *Iewes* did *f*, when *Peter* preached unto them. Neither

V. Is it sufficient, that this be don of a few, but of many, when the Com mon-wealth lyes at the stake, and is either a winning or looſing, either a making or marring. For although the Lord doth often spare many for a fewes sake *g*, yet he will remember those who repent not at the day of vengeance *h*. And therefore if we desire that hereafter we may not fall into the fearefull hands of Gods destroying vengeance; and that now the Lord would so blesse the proceedings of this honourable Assembly met together in high Court of Parliament, that our Church and State may long stand, remaine, and flouriſh; then not *Vel*

d Mar. 6. 20.

e 1 Kin. 21.

f Acts. 2. 37.

g Gen. 18. 25. &c.

h Exo. 32. 34. &c. Num. 14. 21.

duo

duo vel nemo, one or two of us must repent, but many of us, that so by our prayers we may prevaile with the Lord. Neither

6. Is the endeavour of the inferiour, or vulgar sort sufficient, at this time, or upon so weighty an occasion, as the staying, and upholding of a Common-wealth ready to fall; but the conduct of the Nobles, Peeres, and Princes of the Realme, are required also. And that both in true humiliation of heart, and also in an exemplary reverence and practice, (as the King of *Niniveh*, and the Nobles did) they being the Wethers, and leaders of the flocks. Now noble Captaines never say, *Ite, sed eamus*, goe yee and fight, but come, let us goe. And therefore when any publike danger is doubted, or affliction feared, or any generall, common, and speciall blessing desired; then both Prince and people, noble and ignoble, high and low, pastor and flocke, should

1. Assemble together to the house of God, to heare his word. And

2. The

2. The hearers, *i. e.* all of them, must endure the Preacher to admonish, and reprove them; neither contemning him nor his message, but reverencing both; the one as the message, & the other as the Messenger of the Lord of Hosts. Yea,

3. All must humble themselves, and tremble at the threatnings of God. For all the beasts of the Forest must quake if the Lyon roare. And

4. Those who are called *Gods* (that is, Kings, Princes, Magistrates, Judges, and Superiours, must labour by their command, humiliation, and godly practice, to move and excite others to unfained repentance; as that patterne of Princes, the King of *Ninive*, did. For the Lord hath promised to be gracious to that Nation that thus seeketh him, and sueth unto him; and therefore let us, from the highest to the lowest, harken to the Lord, and walke in his wayes, and *he will quickly subdue our enemies, and turne his hand against all our adversaries, and feed us with the finest of the wheat:*

Jonas 3, 4. 3, 4.

Psa. 81. 13 14, 16.

wheat, and satisfie us with honey out of the Rocke; and make England (like the Land of *Canaan*) *to flourish and flow with milke and honey.* And thus much for the conjoynt duty of Superiours and inferiours, Magistrates and people. Now

The duty of Superiours and Magistrates alone.

Secondly, follows the duty of Superiours and Magistrates alone, and what is required on their part, if they desire, that our Church and Common-wealth, may long continue in prosperity, purity, and peace. Now here obserue that the Magistrate is twofold; to wit, *Supremus, et Subordinatus*, supreme and subordinate.

There is a two-fold Magistrate.

First, the supreme Magistrate, is the Kings sacred Majestie; now in him two things are required: namely,

The duties of the supreme Magistrate is two-fold. viz.

1 To be holy.

1. To continue to lead his people by a holy example, *Homer* cals Kings *Diogenes, The generation of the Gods*, and *Diotrephes, Men nourished by the Gods*; and the Scripture saith of them, *That they are Gods*, that is, that they should be

Psal. 86.

as

as men obedient unto God, and as gods, exemplary unto men. As the ordinary *Load-stone* which draweth Iron unto it, is it selfe drawne by the *Æthiopian Load-stone*; so Kings, who draw their people after them by their example, should be drawne themselves unto the Lord, by his; seeing they represent him unto us. It was said long since, *Regis ad exemplum totus componitur orbis.* That is, people frame their lives according to the example of their Prince; and daily experience hath proved the truth of this saying. Historians tell us, that *Alexander* the great, and *Alphonsus* King of *Arragon*, were both wry necked, the one by nature, and the other by custome; And therefore all their followers did hang the head upon one shoulder. *Aurelius* the Emperour loved Red Wine best; And therefore *Torquatus* would plant no other Grapes, *Dionysius* for a time loved *Plato* well, and then all his followers turned Philoso-

phers.

Hector Pint. Exe. 17.

phers. Such as the colour of *Iacobs* Rods were, such was the colour of the cattell which were bred of the sheepe conceiving in the sight of the rods: so as the actions of the Prince are, such are wont to be the cogitations, and conversation of the subjects. As other beasts levell their looks at the countenance of the Lions, and birds make wing as the Eagle flyes: so people will imitate their Princes. If *Trajane* be just, then all the people will study justice. If *Octavius* delight in Poesie, then every one will strive to be a Poet. If *Cornelius* feare God, then so will also all his household do. And therefore unto the flourishing, and establishing of a Church or State, in peace, purity, religion, and righteousnesse, it is very requisite and necessarie, that the Prince be zealous, and religious. And

2 To take unto him Assistants.

2. It is further required in a Prince, to take unto him the assistance of others, that is, wise, religious, and grave Counsellers ordinarily, and Parliaments upon extraordinary,

ordinary, urgent, or important occasions. For as a vine, although it be the noblest of all trees, yet needeth the supportation of reeds, props and of other unfruitfull trees, so Princes and Potentates need the helpe of inferiour persons. Yea as the hand is not the weaker, because it is divided into fingers, but fuller of agility to labour: so in a Kingdome, the businesses are better done which are imparted unto many. And therefore seeing Kingdomes and Common-wealths are not weakned or made worse, but contrarily bettered and made more strong, by the helpe and assistance of able Counsellors, & religious Parliaments; therefore these are requisite to be used by the Supreme Magistrate, if he desire that the Church and State should flourish and prosper under him. Now *Plutarch.*

The duty of Subordinate Magistrates.

Secondly, there is a Subordinate Magistrate, that is, those who are under the Supreme, & placed by him, in place of authority. Here now observe, that the Subordinate Magistrate is either

either *In fieri*, or in *facto*; in *potentia*, or *actu*. That is, some are to be chosen Magistrates hereafter, and some are Magistrates already. Now a word or two of these particularly, and apart: namely,

Who are to be chosen to the Magistracy.

First, if we desire that our Common-wealth may prosper and flourish, then some things are required in those who are to be admitted unto the Magistracy, and to be looked unto by those, who admit them, and commit the government of the Common-wealth unto them. As namely,

1 Such as are learned in humane Lawes.

1. They ought to be wise, and understanding men, and learned in the Lawes. As the body is without members, so is the Common-wealth without Lawes; and as a distracted or doltish head, doth small good unto the body, even so an ignorant Magistrate doth small good unto the State. And therefore it is requisite, that those who are admitted unto the Magistracy, be men well acquainted with the Lawes of the Land wherein they are. There was a time

time appointed unto the *Vestals*, 1. Wherein they should learne. 2. Wherein they should exercise that they had learned. and 3. Wherein they should teach others; and thus also did *Diana's* Priests at *Ephesus*: So they are to doe, who are to undertake the government of a Commonwealth. For it becommeth him who governeth to be learned (the better to know what he doth) and wise (to find out how he ought to doe it) and discreet; (to attend, and take opportunity by the fore-top) and resolute in the action of justice, without corruption or feare of any. The master of the Shippe sets another at the helme, to steere and direct her: but it is a shame for a Magistrate to execute his place, and administer justice by a Deputie, being altogether unable himselfe to doe it, by reason of his ignorance in the Lawes and Statutes of the Realme. Yea honestie and a good meaning are not enough in Magistrates without ability; for although they mean well, *Plutarch.*

well, yet often by doing amisse they endanger and indamage both themselves and others. *Gracchus*, son of that *Gracchus* that had beene twice Consull, meaning well to his Countrey, but (for want of knowledge) managing it undiscreetly, was slaine in the Capitoll by *Cornelius Scipio Nasica*, and his followers. And hence it was that *Solomon* so earnestly prayed unto God; *To give him wisedome, and knowledge*, or the spirit of direction, for the right administration of the Common-wealth. Or, by *wisedome* (as *Tremellius* thinks) he means knowledge, to wit, of the lawes of right and justice, and of the duties which belong unto him to doe as he is a Magistrate. To teach us, that it behoves a Magistrate to seeke after the knowledge of the Lawes of that Nation wherein he dwels. Hence *Samuel* writ the lawes of their Land in a booke: and when the people crownd *Ioash*, they put the booke of the Testimony in his hand: and this booke, every King and Magistrate must have a copy of, which they

Appian.

1 Sam. 10. 25.

2 Chr. 23. 11.

they must read diligently, that they may discharge their functions according to law; because the Common-wealth is not to be governed *Ad placitum* as Magistrates list, but according to the Laws of the Land. And

2. As those who are admitted to places of power and authority, ought to be learned in the humane lawes of the place where they are to exercise their authority; so also they ought to be instructed in the Divine Lawes of God. *Moses* being the Law-giver and supreme Magistrate and Judge of the people, prescribed unto *Aaron* what sacrifices should be offred, both for himself and the people, wherein he may be a patterne of Rulers; That they should not be strangers in matters of Religion. And hence the King was commanded to study and to read continually the Law of God. And *Constantine* said to the Bishops of his time, *Vos intra Ecclesiam, ego extra Ecclesiam a Deo Episcopus constitutus sum.* You within the Church,

2. They must be learned in the divine Lawes.

Lev. 9. 7.

Deut. 17.

Euseb. lib. 4. de vita Constant.

and I without the Church am of God appointed a Bishop. So also *Theodoret*, *Rerum cœlestium desiderio teneri, & earum discendarum studio duci, pium Imperatorum cum primis decet*: It chiefly becometh a godly Emperour, to be possessed with the desire of heavenly things, and led with the study of them. But of this more by and by. And

Euseb. ib. 4. Eccles. hist. cap. 3.

3. They must deliberatly undertake the Magistracy.

3. Although a man be indifferently and competently furnished both with the knowledge of humane and divine Lawes, yet hee must enter into the Magistracy with great deliberation. For as he who goes leasurely and deliberatly into a river, receive no harme, but hee who violently and rashly plungeth himselfe, or fals therein, is in danger of drowning; so those who suddenly and unadvisedly come unto the Magistracy, often repent their rashnesse; but those who are fairely and freely called thereunto and enter thereinto, with mature deliberation, and discharge their places with moderation and wisedome,

dome, ſhall neither grieve others, nor have cauſe of griefe in themſelves: And therefore if wee wiſh well unto our State, it is our dutie both publikely and privatly, to pray unto the Lord, to give alwayes ſuch Magiſtrates unto us, as are wiſe, underſtanding and learned men, both in humane and divine matters, and who ambitiouſly ſeeke not after preferment. And thus much for the three things, which are required in thoſe who are to be choſen or admitted unto the Magiſtracy. Now

The duty of thoſe who are Magiſtrates, is twofold. *Ad beneeſſe & Ad eſſe ſimpliciter.*

Secondly, there are Magiſtrates, in *Facto*, or *Actu*, who are already admitted unto the Magiſtracy, and are actually Magiſtrates. Now if theſe deſire that the Church and State may thrive and proſper under their hands, then many things are required of them, and in them. I will ranke the ſeverall duties of Rulers and Governours into two rankes; to wit, ſome things are requiſite in them, *Ad bene eſſe*, for the more profitable diſcharging of

The things requiſite in Magiſtrates.

their functions; and some things, *Simpliciter ad esse*, are simply necessary for every Magistrate in his place. Now of these severally.

The things requisite in a Magistrate.

First, *Ad bene esse*, if Magistrates desire that they may much profit, and advance, and promote the good of that Church, and State wherein they are placed, in authority and power; then these things are to be observed by them:

1 Not to have too many places.

1. That they have not too many Irons in the fire, or too many offices, either in Church or Common-wealth. As a governour of a Shippe doth some things with his owne hands, and somewhat by others: so in a Common-wealth one ought not to have all offices ingrossed in his hands, but one ought to have one, and another another; for both things are done better, which are done by the advices, and judgements of many; and also he who hath but one place to discharge, must needs execute it better, then if he had two: And therefore when and where there are able men enough, it were

good

good for the Common-wealth, if one had any more but one place or office to looke unto. Indeed I know that many places are of that nature, that an intelligent, industrious, and diligent man may discharge two; and therefore I put this particular under the head, *Bene esse*, and not *Esse simpliciter*, because a man may be a good Magistrate and Governour, and yet execute two places.

2. It would much promote and advance the glory and good of a Common-wealth, if Magistrates, and Rulers would prize, esteeme, love, and encourage the godly, and those who are worthy of respect and honour. As our Saviour saith, *A Prophet is not respected in his owne Country*; so *Erasmus* said, *Men of desert are ordinarily least esteemed of in their owne Lands*; and this is both a blemish, and a blot unto, & a bane of the Common-wealth. *Solon* was wont to say, That that City would certainely flourish, *In qua viros bonos honoribus affici, contra autem, improbos poenis mos fieret*; where good men were honou-

2 To love & honour the good.

Stob. 6. ser. 41. de Repub.

red, and the wicked disgraced, and punished. *Theophrastus* being asked, *Quidnam Rempublicam conservaret?* How a Common-wealth might flourish? answered, *Præmium, et pœna*, by encouraging, and rewarding the good, and by punishing the evill. And thus *Agesilaus* saith, the office of a Magistrate is, *Erga rebellantes audacia, erga subjectos benevolentiâ uti*; according to that of *Virgil*, the duty of a Magistrate is, *Parcere subjectis, et debellare superbos*, to exalt the obedient, and to humble the stubborne. For *Virtus laudata crescit*, extoll, exalt, dignify, and prize those who are good, and doe well, and it will both encourage them, and others in well-doing. Now a Magistrate (I grant) may execute the Lawes and discharge his place, with some profit to the Common-wealth, and yet not in affection and action thus looke upon, and love principally those who are religious, and holy; but certainly if he did so, he would advance religion and righteousnesse in a State so much the more:

Plutarch in Lacon.

more: and therefore I place this particular alſo under the head *Bene eſſe*, and not *Eſſe ſimpliciter*.

3. If Rulers and Governours in their places deſire to benefit that Common-wealth wherein they live, then let them hold the reigne of government with a gentle hand. As wine doth firſt ſerve and obey the drinker, but by little and little mixing it ſelfe with the bloud in the veines, doth over-rule the drinker: ſo he that comes to the government of a Common-wealth, by firſt applying himſelfe in meekneſſe and gentleneſſe to the diſpoſition of the people, doth afterwards draw them to his purpoſe, and in all willing ſubjection. And therefore *Solomons* old, grave, and experienced Counſellors, thus adviſe King *Rehoboam*, *If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeake good words to them, then they will be thy ſervants for ever:* And the goodneſſe of this counſell appeared by the event; for he refuſing to follow it, and giving a rough and ragged

3 To governe with a gentle heart.

1 Kin. 12. 7.

ged answer unto the people, ten of the twelve Tribes revolted, and fell from him. *Agesilaus* could say, that Magistrate governes best in a Common-wealth, that governeth the subjects & people under him, as a father his children. I know that a good Magistrate may & ought to be severe in punishing offenders, & reforming of vices: but I conceive that he generally shall do most good in a Common-wealth, which, although he be not remisse in his calling, or in the execution of his place, yet doth rule and governe those who are under him, with a gentle hand, a mild and soft temper, and a sweet government. And therefore I place this particular also under the head *Bene esse*, not *Esse absolute*. And

4 To be holy and religious.

4. If those who are in place of authority and government, desire to doe good in their places, to that Church and State wherein they live, then it is very requisite, that they should be holy, upright, unblameable, and Pious. And therefore that all Magistrates may be moved

ved hereunto, let them consider a particular or two, namely,

1. That they are like Cities set upon a hill; and consequently, their sinnes can hardly be concealed, but will easily be made conspicuous unto the world. And therefore if Magistrates regard their owne reputation and credit, they must labour to be religious, immaculate, and holy. And Mat. 5. 14.

2. Let them remember, that as of all sinnes, theirs are seene soonest, so of all sinnes, theirs are the greatest; because they are not onely hurtfull to themselves, but to others also; and that both in regard of their conversation, and also of the administration of the Common-wealth. That is, if Magistrates be wicked, they are both examples of wickednesse unto others, and also (for the most part) doe obliquely governe the Common-wealth. Now by the evill examples of superiours, many are infected and mis-led, as follows by and by; and by the evill administration of the Common-

wealth, the whole body politicke is endangered and harmed. *Pharoah* that wicked Ægyptian King, hurt his people by his life, in giving them an example of his disobedience and obstinacy, and by his administration of the Common-wealth, in unjustly oppressing the people of God. *Salomon* infected his people by his life and manners, in marrying so many Idolatrous wives, and infected them by his administration of the State, in introducing idolatry amongst them; and so wee might instance also in *Reboboam*, and *Abab*, and others, but I passe them by; concluding this particular thus: if Magistrates would not bee the worst of men, nor the greatest of sinners, nor of that number for whom the severest plagues and punishments are reserved; then it concernes them, and that not a little, to labour to be pure, and unspotted in the eyes of God and men, And

* Pro. 28. 15, 16, & 29, 2, 4. Eccle. 10. 16.

3. Let all Rulers and governours remember, that their lives being exemplary, a godly conversation

ſeene & perceived in them, will be an excellent meanes to make a good, and godly Common-wealth. *Pittacus* being asked, which was a well, and a right governed Common-wealth? anſwered, *a cuius gubernaculis; mali removentur*: that which keepes wicked men from all rule and governement: and this anſwer was not given without iuſt cauſe, the life of a Magiſtrate being the rules ſquare, frame and forme of an honeſt life, according to the which, ſubjects and inferiours frame their lives.

For although it was ſaid of old, *Vivitur legibus non exemplis*, Men live by lawes, not by examples, yet now adayes, people or ſubjects do rather take their patternes and examples from the lives of Princes and Magiſtrates, then from their lawes, as may appeare by an inſtance or two.

As the Hearbe *Heliotropium*, doth alwayes looke towards the Sunne, and when it it is hid doth gather in the flower: ſo many, yea

Plint. lib. 18. *Cap.* 27.

the

the moſt, looke unto Superiours and Rulers, and addreſſe themſelves to whatſoever they ſee them inclined. *Plato* being broad-breſted, all his Scholers wore pillowes under their garments, that they might ſeeme to be like him. *Ariſtotle* ſtammered in his ſpeech, and therefore his Scholers would ſtut and ſtammer, that they might be like their Maſter. Becauſe *Ennius* the Philoſopher was ſo given to drunkenneſſe, that he was ſeldome ſober: therefore his Pupils would goe reeling and ſtaggering in the ſtreets. And therefore ſeeing ſubjects looke more to the lives then laws of Superiours, if they deſire that they may be well ordered under them, they themſelves muſt labour to be religious and holy, yea as they exceed others in place and dignity, ſo ſhould they alſo in zeale and pietie: according to the ſaying of *Alphonſus*. Thoſe, *Qui aliis praeeſſent, tanto privatis hominibus meliores eſſe oportere, quanto honoribus & dignitate excellerent.* The gre-

Panormit. lib. 6. de rebus geſtis Alphonſi.

ter

ter that a Magiſtrate is in power above others, the more ought hee in vertue to excell all others. The King of *Calecut* is chiefe of his Religion, and for this cauſe goeth before the other Kings of India in dignity, and is called, *Samory*, that is to ſay, *God on earth.* And indeed if all amongſt us would labour to excell others as farre in zeale, vertue, purity, and Religion, as they excell them in power and dignity; and that the higher any one is, either in Church or Commonwealth, he were the more eminent and ſingular in godlineſſe and grace: then people would honour them as the Lords Vicegerents on earth, and as earthly Gods; and would ſtrive to tread in their ſteps; and be fearefull of doing what is evill, leſt they ſhould thereby incurre wrath and puniſhment; and conſequently the common-wealth would quickly bee much reformed.

The ſtalke I know is a different thing from the graine of corne, althoughit ſupport it, and beare it up;

and

and a Magistrate may be profitable to the Common-wealth, and yet be no saint in life: and therefore I put this particular also under the head *Bene esse*, not *Esse absolute*. But *Omne tulit punctum*: That Magistrate who is a good Magistrate in regard of the Common-wealth, and a good man, yea a burning and shining lampe in himselfe, shall have praise both with God and man; and be profitable both to himselfe, and others. And therefore if we wish the peace and prosperity of our Church and State, then let us faithfully and fervently call upon our God, that he would be pleased to enable all our Rulers and Governours, to execute profitably, and to discharge religously, those places and offices wherein they are; and to sanctify them by his holy Spirit, and to make them holy, and lovers of goodnesse, and good men; and mild, meeke, and gentle, in their government, and rule. And thus much for those duties which are required in Magistrates, *Ad bene esse*,

2. The

2. The duties required in Magistrates *Ad esse absolute*, simply, and absolutely; or the more essentiall duties of Magistrates as Magistrates, are these viz.

The things necessary in Magistrates.

1. Magistrates & Governours ought to observe & keep their own Lawes; or, to walke according to the Law. The Kings of *Persia* shewed themselvs more subject to Lawes, then their Lords did. And the Kings of *Lacedemonia* did monthly sweare to guide themselves according to the Lawes; and the *Ephory* tooke an oath in the behalfe of the people to see it executed. And *Archemedes* saith, *It is very requisite, that Princes and Magistrates live according to that Law themselves, which they would have others to regulate their lives by*; this being a principall means to make the people obedient thereunto, & the Common-wealth to flourish, as appears by that saying of *Agesilaus*, who being asked whence it came to passe, that the Common-Wealth of the *Spartanes* flourished above her other Nations, answered, *quoniam plus cæteris in hoc sese exercent*,

They keep their owne Lawes. *Zonarus.*

Plut. in Lacon. apophtheg. *ut pariter & imperare, & parere sciant,* Because they are more carefull then others, to obey their owne Lawes, which they injoyne unto others.

Question. Some may here demand, if we the subjects bee subject to the Law; and Kings and Magistates also subject to the Law, then what is the difference betweene the Kings and Magistrates subjection, and ours.

Answer. *Weemes exercit. upon com. 5. lib. 2 exercit. 12. p. 24.* A famous Moderne Divine answers hereunto thus, that Kings and Magistrates are subject to the directive part of the law, but not to the coactive part of it. The law is considered two manner of wayes, viz.

1. As it is the rule of Iustice, and the line, by which both Magistrates and people should be governed and guided; according to that saying of the Emperour; *Legibus solutus legibus tamen vivit.* Although hee were loosed from the coactive part of the Law, yet hee was directed by, and lived according to the Law. And,

2. The law is considered as an instru-

ſtrument, which the Prince and Magiſtrates uſe, for the ruling of the ſubiect. Now if wee conſider the law in the firſt ſence, then the Prince and Magiſtrate is ſubiect to it; but conſider the law as an inſtrument, which Rulers and Governours uſe in Ruling of the people, and in this ſence they are not ſubiect thereunto.

A blind man is lead by his ſervant, now ſo far as his ſervant leadeth him, he is not his ſervant, or his inferiour; but conſider that ſervant as an inſtrument, ſerving his Maſter, and then he is inferiour unto him, and ſerveth him, although he were never ſo ſharpe ſighted: and therefore if Rulers and Magiſtrates deſire indeed that the Commonwealth may bee well ordered, and the people regulated according to the lawes of the land, and made obedient thereunto, then it is neceſſary, that they themſelves direct their lives by the law: for as the Apoſtle ſaith, how can a Magiſtrate ſay unto a ſubiect, *Thou ſhalt not ſweare,* Simile.

Thou shalt not sweare, when he himselfe is a blasphemers; or, *Thou shalt not steale*, when himselfe is sacrilegious? And

2 They must execute the Lawes.

2. Magistates must observe and keepe the Lawes themselves, so if they desire that the Sate may flourish and grow greene under their government, then they must also execute the Lawes, administer justice, releeve and helpe the oppressed, and punish the violaters of the Law.

As a Land cannot long last without Lawes, so almost as good no Lawes, as no execution of the Lawes; For it is in a manner all one, for Magistrates to make no Lawes, and to execute no Lawes which are made. *Plato* said, that a Common-wealth consisted of two things, viz. Reward and punishment. Now if Lawes be not executed, then both these parts, and consequently the whol fals to the ground. That is, if neither good men, who live according to the Law, be rewarded, nor evill men and transgressors

of

of the Law puniſhed, then how can the Common-wealth long ſubſiſt. And therefore as Chyrurgions cut off a rotten member from the body, leaſt it ſhould endanger the whole body: So Magiſtrates ſhould puniſh, and take away thoſe who by their lewdneſſe, wickedneſſe, and inſolencies, infect and polute the Common-wealth; the inflicting of of puniſhment upon Malefactors, being a point and part of good zeale in a Magiſtrate. *Bonos punit, qui malis parcit*, ſaid *Seneca*. He puniſheth a good man, who ſpareth and puniſheth not an evill man. Yea it is dangerous for a Magiſtrate not to correct, and (when the fault truely deſerves it) to cut off tranſgreſſors: For,

1. They make themſelves guiltie thereby of their ſequent faults: as *Will Summers* ſaid unto the King, that the murtherer had ſlaine one man, & he two: Becauſe if the King had executed the Law upon him for the firſt murther, then the other had not dyed by him. And

2. When

2. When wicked men sinne, and are not punished, it animates and emboldens others to doe the like. And therefore as *Caiaphas* said, *It is better that one dye, then that all the people should perish*; So I say, it is better that one scabbed sheepe should be slaine, then suffer it to infect the whole flocke. And therefore it is very necessary, that Magistrates should some times not onely unsheath the sword, but also strike with the sword: because as the Proverb is, too much pittie spoyles a Citie. And

Ioh. 11. 50.

3. It is the reputation of a Citie and Nation, to have the Lawes executed therein without remissenesse, and partiality: and contrarily it is a disgrace and scandall unto a place, to have the sword of justice so fast locked in the scabert, that it is never drawn out, nor the Lawes at all executed, nor justice administred. And therefore if Magistrates regard their owne credit, or the reputation of their Countrey, they must be carefull to execute the Lawes

Lawes upon Malefactors, and Law-breakers. And

4. Rulers and Governours are ſworne to rule according to the Lawes, and carefully to execute the Lawes; and not to doe this, is a violation of their oath. And therefore if they would not be forſworne, they muſt not hold the ſword for naught, neither be onely ſcarecrowes, but execute the Lawes, by incouraging and rewarding the good, and by puniſhing the evill. And

5. It is dangerous for the Magiſtrates themſelves not to adminiſter juſtice, in relieving of the injured and oppreſſed; as may appeare in the perſon of *Philip* of *Macedon*, who having ſubdued almoſt all *Greece*, and being in the top of his glory, celebrating at one time the marriage of his ſonne *Alexander*, and of one of his daughters, with great Pompe and magnificence; as he was marching withall his Traine betwixt the two Bridegroomes (his owne ſonne, and his ſonne in Law)

to

to see the sports and pastimes which were prepared for the solemnity of the marriage; behold suddenly a young *Macedonian* Gentleman, called *Pausanias*, ranne at him, and slew him in the midst of the presse, for not regarding to doe him justice, when he complained unto him, of an injury done by one of the Peeres of the Realme. And therefore if Magistrates would not make themselves guilty of the peoples sinnes; if they would not animate and embolden people to sinne; if they regard the credit of their Countrey, or their owne oath, or safety, then they must execute the Lawes upon transgressors. Now

3 They must be just in judgment.

3. As Magistrates must execute the Lawes, so they must be just in judgement, administring the Law, equally and justly without respect of persons. As there were two Pillars before *Solomons* Temple, viz. *Iachin*, *id est*, *God will establish*, nad *Boaz*, *id est*, *Strength*, which two Pillars were set up to behold the porch of the Temple.

1 Kin. 7. 21. 2 Chr. 3. 17.

ple. So there are two Pillars, which uphold our Church and State, viz. *Religion* (of which by and by) and *Iuſtice*; true *Religion* upholding the *Church*, and *Iuſtice* the *Common-wealth*: and therefore they may more fitly be learned. *The ſword and buckler of the Common-wealth*, then *Fabius* and *Marcellus* were. *The King* (ſaith King *Solomon*) *By judgement and juſtice eſtabliſheth the Land.* Prov. 29. 4. For which cauſe his Kingly father deſires the Lord to give theſe unto the King. And therefore Magiſtrates muſt adminiſter juſt judgement without reſpect of perſons. *Anacharſus* ſaid, that Lawes did rightly reſemble the Spiders web, becauſe they take hold of little Flyes, and Gnats, which fall into them, but the great ones will breake and runne through them at their will. But indeed this is neither the fault of the Law, nor Law-giver, but of the Magiſtrate, who doth adminiſter it with partiality, and reſpect of perſons, which ſhould not be: Pſa. 122. 3, 4, 5. Pſ. 72. 1,

For

For as the Sun is not one to a poor man, and another to a rich, but common alike to all: So a Prince and Magistrate ought not to respect the person but the matter.

Plutarch. *Tatius* the fellow King of *Rome* with *Romulus*, for not doing justice in punishing certaine of his friends and kinsfolkes, who had robbed and murdered certaine Embassadours which came to *Rome*, was so watched by the kindred of the slaine, that they slew him as he was sacrificing to his gods, because the could not obtaine justice at his hands. *Malum consilium consultori pessimum*, as evill counsell is often worst unto him who gives it, so is neglect of justice to him who should administer it. And therefore all Magistrates who desire the safety of themselves, and the preservation of the State, ought to judge with righteous judgement. And

4 They must be magnanimous.

4. As Magistrates must be just and upright in the execution of the Lawes, so must they also be magnanimous, and couragious in the administra-

tion thereof. For it behooveth a Prince or Ruler, to be of such zealous and godly courage, that hee alwayes shew himselfe to be as a strong wall for the defence of his people, Religion and Lawes. Yea, it is requisite for all those who have rule and governance in a Commonweale under their Prince, to know the bounds of their State, and the full effect of their duties; that by a couragious and undaunted executing of justice, they may be feared, and by shewing mercy, they may be loved. Magistrates must be so magnanimous, that they omit not the execution of the Lawes for feare of any, and so resolute, that nothing may hinder them from the administration of Justice. The Naturalists observe, that although the great Owle bee in shape like other Owles, yet in bignesse, and in sharpe talents she ressembles the Eagle: but notwithstanding her bignesse and talents, shee wanteth courage, and is a very cowardly bird. And such are evill and time-

Lactantius.

rous Governours, who being armed with authoritie, doe not or dare not bend their force for the suppressing of evill, and resisting of common enemies. Magistrates must not onely have a good inclination, but also a religious resolution in the executing of their places. For otherwise

1. Importunity of friends and suiters will overcome them if they be mutable & weake in resolution. And

2. Rewards, gifts and bribes will corrupt them, if they be covetous. And

3. Love, or hatred, or anger, will blind them if they be passionate and partiall Judges. And therefore it is necessary, that being armed with authority, they should be also with magnanimity, courage, resolution and constancy, and adorned with purity, equity, moderation, impartiality, and circumspection, and free from all vice, avarice and impunity. And

5. They must governe according to the word.

5. As Magistrates must be courageous and resolute, so they must

rule

rule and governe according to the word and will of God. Here obserue, that there are two sorts of lawes, namely permissive and preceptive. Now although humane lawes often permit those things which are not warranted by the word of God, as *Moses* permitted unlawfull divorces, and our Land permits usury, for the avoyding of some great inconveniency; yet they must never command any thing to be done, which is contrary to the word, and Law of the Lord. *Caius* a Romane Emperour, sent *Petronius* into Syria, with commandement to bid battle unto the Jewes, if they would not receive his image into their Temple, which they refused, with these words, *They had rather die, then turne from the Lawes of God.* And as all godly Christians should say thus, That they had rather die, then doe any thing contrary to the Law of God; so all good Magistrates should thus say, That they had rather die, then command subjects to doe any thing contrary, or *Iosephus.*

not according to the will of God, or not governe according to that rule, which is the ſquare and patterne of all pious and perfect government. And

6. They muſt defend Religion. Talmud *Cholin.* 62. 1.

6. As Magiſtrates muſt be carefull to governe according to the Lawes of God, ſo they muſt carefully protect and maintaine Religion, and the true worſhip of God. The Iewes in their Talmud ſay, That the Grapes in Babell ſent upon a time to the Vine leaves in Iudea, deſiring them to come and overſhadow them, otherwiſe the heat would conſume them, and they ſhould never come to maturity. And thus if Religion be not ſheltred by thoſe who are in place of government; or if they caſt not their ſhaudow over it, it will ſoon decay; but where they favour and protect it, it proſpers. *Licurgus* reformed the State of the Lacedemonians: *Nyma Pompilius* of the Romans: *Solon* of the Athenians; and *Deucalion* of all the Grecians, generally, by making them devout

and

and affectionate towards the gods in prayers, oathes, oracles, and prophecies, through the meanes of feare, and hope of the divine nature, which they imprinted in them. And certainely, if all our Christian Magistrates would make it their principall care to advance Religion, and to compell men to worship and serve the Lord, both by their precepts and presidents, both by threatnings and mild speeches, both by countenancing the good and religious, and by disliking & disaffecting the irreligious and profane; then certainly wee should quickly have a flourishing Church and State. *Octavius* prayed God that it might be said, That by him the Common-wealth of Rome was preserved from all danger; and that at his death he might carry with him that hope. That it should remaine many ages in that Estate he left it. This should indeed be the care, and desire of every religious Ruler, and the way and meanes thereunto is, to labour to *Suetonius.*

advance Religion, and the pure worſhip of God; for where true Religion is profeſſed, and the Lord truly worſhiped, and the Goſpell ſincerely and powerfully preached, there wee may bee ſure that the Church and State ſhall be preſerved, ſo long as it continues in that courſe, and the Magiſtrates in that care of Religion. And therefore if all our Governours (as they ought) doe deſire, that our Church, Common-wealth and State, may by them or by their meanes, be preſerved from all danger, and that wee may long flouriſh after their deaths, then let them while they live, labour to protect, maintaine and defend the truth, and true Religion of Chriſt, and advance, propagate, and enlarge his Kingdome, and the preaching of the Goſpell, even from Dan to Beerſheba. This was alwayes *Davids* care, as wee may ſee in the whole 119. Pſalme, and 2 *Sam.* 6. and 1 Chron. 14. 12. and 16. 4. and 2 *Sam.* 7. 2. and 1 Chron. 22. 14.

And

And hence Magistrates are called Gods Ministers, Rom. 13. 4. that their principall care may be to advance his glory in the propagation of Religion, and the promulgation of the Gospell, yea hence we are commanded to pray for them, *that under them wee may lead a quiet and peaceable life, in all godlinesse* and *honesty*: yea hence the Lord hath recorded, and humane histories, put upon the file of fame, the names of many Magistrates and Rulers, who have beene most carefull herein: as of *David*, and *Asah*, 2 Chron. 14. 2. and *Iehosaphat*, 2 Chron. 17. 7. and 19. 8. and *Ezechias*, 2 Chron. 29. 5. and 30. 1. and *Constantine* the great, and *Valentinian*, and *Theodosius*, and *Gratian*. And therefore if wee desire the peace, prosperity, and good of our Land and Church, we must daily invocate the throne of mercy, and the Lords most sacred Majesty, to give continually, and successively unto us, such Magistrates and Rulers, both in Church and Common-wealth, as may ob- 1 Tim. 2. 2

ſerve in themſelves the Lawes which they preſcribe unto others; and may execute all holy and wholeſome Lawes which are made juſtly, impartially, couragiouſly, reſolutely, without reſpect of perſons; and according to the rule and direction of the Law of God; and which may protect religion, and preſerve it in purity, and ſincetie. And thus I have done with the ſecond maine brance, viz. The duty of Magiſtrates, if they wiſh truly the welfare of the Kingdome. Now

The duty of Subjects alone.

3. Followes the dutie of inferiours and ſubjects alone, and what is required on their part, if they deſire that our Church and Common-wealth may long continue in proſperity, purity, and peace. Their duties are theſe. viz.

1 They muſt feare the Magiſtrates.

1. They muſt feare the Lawes, and ſtand in awe of the Magiſtrates; according that of *Plin.* happie is that Common-wealth, where the people doe feare the Law, as a Tyrant. For as Magiſtrates (as was ſhowed before) muſt not be like ſcarre-

ſcarre-crowes; ſo no more muſt people thinke either Lawes or Magiſtrates to be ſuch. *Bias* was wont to ſay, *Optimam eſſe Rempublicam, in qua legem omnes perinde ac ipſum Dominum, et Regem metuunt.* That Commonwealth muſt needs flouriſh and proſper, where people are as affraid of their Laws, as Lords, & as fearfull to breake the Lawes, as to offend their King. *Solon* being asked, how a City might continne in a happy and flouriſhing eſtate? anſwered, *Si Cives quidem Magiſtratui obediant, Magiſtratus autem legibus.* If the Citizens obey their Governours, and their Governours their Lawes, provided that the Lawes be good. But of this by and by. *Plata. in Convivio. 7. Sapient.*

2. Subjects muſt honour their ſuperiours the Magiſtrates, who beare a weighty burden for them. If we could, and would but conſider the heavy tasks, troubles, cares, and toyſſome endeavours, of our faithfull and carefull Governours, we would thinke them worthy of double, yea trible honour. A King- 2 They muſt honour the Magiſtrates.

dome is nothig elſe then a care of anothers ſafety, according to that of *Antiochus*, who told his ſonne *Demetrius*, that their Kingdome was a noble ſlavery. Auguſtine ſaith, *Imperatores ſerviunt quibus videntur imperare.* Emperours are the ſervants of thoſe whoſe Lords they ſeeme to be; that is, in labour and care for them, not in ſubjection unto them. Many, ſaith *Plutarch*, in outward ſhew, ſeeme glorious and happy, who by reaſon of a curſt wife at home, is full of heavineſſe: So a Kingdome ſeemes to bring all content with it, but it is well knowne that Crownes have their cares, yea ſo many, ſo great, ſo weighty, that (as a King of our owne once ſaid) if a man knew how many cares and troubles did attend it, he would not take it up, though he ſaw it lying on the ground. And therefore they deſire honour from and by us, in bearing theſe heavy and hard burthens for us. Yea, as *Lactantius* ſaith, Kings as they are men before God, ſo are they gods before men: and therefore as the

Auguſt. de civit. l. 14.

Lords

Lords Vice-gerents and Deputies, they are to be honoured by men. And

3. As people or Subjects muſt feare the Lawes, and honour the Magiſtrates, ſo they muſt alſo be ſubject and obedient unto them. The Apoſtle commands every ſoule to be ſubject unto the higher powers: And the reaſons hereof are. 3 They muſt obey the Magiſtrates. Rom. 13. 1.

1. Becauſe this ſubjecton unto Magiſtrates is the very preſervation of Kingdomes: as we might abundantly ſhow out of Romane Hiſtories. The Emperors of *Rome* continued long in their government, ſo long as they kept the people in ſubjection, yea ſo long their Commonwealth flouriſhed; but after the people began to caſt off the yoke, and crowne whom they pleaſed, they then continued but a ſhort time: their Empires (as we ſee by *Galba*, *Otho*, *Vitellius*, and *Iulian*, who ſlew one another: and by *Pertinax* who was ſlaine by the ſouldiers) and then their Empire began to decay. And therefore it is a great bleſſing of

of God, when Subjects are obedient unto their Soveraignes, and Superiours in all lawfull things. For all things succeed well where there is obedience, and sweet accord, but the pride of rebellion is as the sinne of Witch-craft, and preceeds ruine. *Prover.* 28. 2.

Subjects I say, must be obedient and subject to Governours, because as a man is a civill and sociable creature, so there is nothing more pleasing unto God, then εὐταξία, or when the order ordained and appointed by him is observed by us; namely, when the hand doth not oppose the head, nor the foot the hand, nor these the belly; but every member doth performe its owne office. When the head hates not the members, nor they the head; but reciprocally seeke the good one of another, then the body must needs be in good frame and temper. But if the head looke upon the body, as an enemie thereunto, and the body behold the head with the like eye, all the *Microcosme* and body must then

1 Cor. 12. 15.

then needs be out of frame, and miſerably diſtempered. And thus if Magiſtrates ſtand diſaffected unto the people, and looke upon them with an evill eye, as ſtrangers to their welfare; and people on the other ſide conceit and diſconceive of Magiſtaates, as thoſe who ſeeke to worke their woe, and weave their ruine; then nothing can be expected indeed but ruine and diſtruction on both parts. But if the ſupreme and ſubordinate Magiſtrate looke upon the people as their body, without which they cannot ſubſiſt; and the people looke upon them as their head, without which they could not be preſerved in unity and order, or freed from miſerable confuſion; and both mutually ſeeke the honour, pleaſure, profit, and welfare each of other, as their owne; then (if without abſurdity I may ſo ſpeake) our little *Microſcome*, or body of *England*, will be in a happy and bleſſed health. And

2. Subjects muſt be obedient, and ſubject to Superiours, and Governours,

mours; because (as the Apostle
Rom. 13. 2. saith) *They are from God*; that is, he hath made them Magistrates, and imprinted his stampe upon them, and given their power and authority unto them; according to our Saviours speech to *Pilate*, *Thou could'st*
Ioh. 19. 11 *have no power over me, except it be given thee from above.* And therefore (as
Rom. 13. 4. Saint *Paul* saith) *He that despiseth the power of Magistrats, despiseth the ordinance of God.* And

3. Subjects or people must be obedient and subject unto Superiours, because (as the Apostle saith) *they are ordained by God for our good. Nemo sibi natus*, None (saith *Cicero*) are borne for themselves; much lesse then Kings, or Magistrates; for they are ordained for the people sake, lest that we should be a flocke without a Shepherd, which is a point next the worst, as we see by *Michajahes* speech unto *Ahab*.
1 Kin. 22. 17. And therefore seeing they are the Lords Ministers and appointed by him in much mercy, for our welfare and peace; let us obey them

and

and be subject unto them, as unto the Ministers of God. 1 Pet. 2. 13

If any demand wherein our subjection unto Magistrates consists? I answer, In these things, to wit, Quest.

1. In reverence conjoyned with love; we must honour those whom the Lord hath honoured, and neither despise, emulate, or sleight them. Wee must love them with our hearts and minds, and honour and reverence them both in our words and workes. Read to this purpose Exod. 20. 12. Rom. 13. 7. and 1 *Peter* 2. 17, 18. Exod. 22. 28. Eccles. 10. 20. And Answer

2. This obedience which wee owe unto Magistrates consists in the undertaking of just and lawfull warres for the defence of our Country, or in assisting of our Magistrates in their warres undertaken for the defence of us and our Common-wealth, against either forraine or domesticall foes. And

3. This our obedience and subjection unto Magistrates, consists in giving unto *Cesar* those things which Mat. 22. 21 Rom. 13. 6.

which are his, and in paying unto Princes those duties, tributes, and customes which belong, and are due unto them. And

4. It consists in praying unto God for them, but of this amply in text, and last proposition. And

5. It consists in obeying their commands, statutes, and lawes. Here observe, that commands and lawes of Magistrates are threefold, to wit

1. Good simply, or directly according to the word and will of God: as when Magistrates in their lawes and statutes prohibit swearing, stealing, adultery and the like, and command and enjoyne the carefull observation of the Lords day. Now in these precepts there is no question, but Magistrates ought to be obeyed, because as the Lords Vicegerents, they impose nothing upon us, but the Lords owne yoke.

2. Some Magistrates command things simply evill; as to fall down before a false God. *Dan.* 3. or not to fall downe, and pray unto the true

true God, *Dan.* 6. Now here there is no question neither, because wee must rather obey God then man; and therefore when mans mandats countermand the Lords, wee must not then or therein obey him.

3. Sometimes the Magistrate commands that which is adiaphorall, and indifferent in it selfe, as namely, for some politike respects, the Magistrate commands us to abstaine from flesh on Fridayes, or in Lent, when we may without any endangering of our health, or the encurring of any eminent inconvenience. Now this obedience mee thinks no Christian man should deny to any Christian Magistrate.

4. If people desire that this our Church and State may long stand, and lastingly flourish, then as they must be subject, and obedient unto Magistrates, so they must be at unitie and peace among themselves. If one member should be at variance, and hold warre with another, how could the body subsist. Now in this our Church and State, we

4. They must be at unity among themselves.

we are or should be members of one and the same body (Rom. 12. 4, 5, &c. 1 Corinth. 12. 12, &c. Ephes. 5. 29.) and therefore we ought to hold the unity of the Spirit in the bond of peace. We in this Land, all professe to have one Father, and say we beleeve in one God and Father: And one Mother; saying we beleeve the Church to be holy, wherein wee are regenerated and borne againe: And we are fed with the same meates, and nourished with the said food; for our meat is the bodie of Christ, which was given for us, and our drinke is the blood of Christ, which was shed for us; and we all hope for one and the same inheritance; saying, wee beleeve life everlasting. And therefore it is fit that wee should accord and agree among our selves, and like brethren live together in unity, which is a good and a pleasant thing, and an excellent means to preserve in peace and plenty this our Common-wealth.

And lastly, if subjects desire that

that this our Church and State may long flourish in purity, piety, and prosperity, then they must labour to bee obedient, and holy. 4. They must be holy and religious.

Zeno was wont to say, *Decorandas esse Respublicas non pretiosis ornamentis, sed inhabitantium virtutibus.* Kingdomes and Common-wealths are not to be adorned with precious jewels, or outward pompe, but with the piety and vertues of the inhabitants. It is the Lord (as wee proved before) that protects and preserves Kingdomes and States: now wee can no longer be assured that he will preserve us, then wee are carefull to please him, and fearefull to offend him, and diligent and industrious in the working of his worke, and walking in his wayes. But having spoken something of this in all the precedent Propositions, I will not here enlarge it any further. To conclude, If we desire that wee may still have a pure and peaceable Church, and flourishing and prosperous Common-wealth, then let us learne to *Stob.* Ser.

feare

feare the violating of our Lawes, and ſtand in awe of them, let us learne to honour our Magiſtrates, and to reverence them. Let us learne to be ſubject to our Magiſtrates, and to obey them in all lawfull things. Let us labour for peace, unity, and concord amongſt our ſelves. And let us labour to purge our ſelves from all pollution, both of the fleſh, and ſpirit, and perfect holineſſe in the feare of God, and walke as become his peculiar people. And then we may be ſure of his ſpeciall protection. Let us be thankefull to our good God, for all the bleſſings and mercies which in this Land we enjoy, both in regard of Church and State; and let us expreſſe our thankefulneſſe unto him, *idest*, by acknowledging that it is he, and he alone, who hath hitherto preſerved and bleſſed us, and that not for our merits, but for his owne mercies ſake. And 2. By praiſing his moſt glorious Name, with our tongues. And 3. By obeying him in our lives.

lives. And 4. By loving him in our hearts. And 5. By depending wholy upon him for the time to come. And 6. By a diligent circumspection and religious feare, leſt wee ſhould provoke him unto anger, who hath ſo long and ſo lovingly preſerved our Church and Common-wealth. And becauſe the protection and continuance of Kingdomes comes from him alone; let us alwayes have recourſe with boldneſſe of confidence unto him for theſe blessings; remembring that hee is, 1. Omnipotent, one who knowes all our neceſſities and wants, (*Iob* 28. 24. Pſal. 139. 6. 2. Prov. 15. 3. *Ierem.* 32. 19.) And 2. Omnipreſent, one who is every where, and in all places at once (Pſal. 139. 7, 8. *Ierem.* 23. 23.) And 3. Omnipotent, one who is able to doe whatſoever hee will, both in heaven and earth: Pſal. 86. 8. Deut. 3. 24. *Ierem.* 32. 27) And 4. Conſtant and moſt true in all his promiſes. Numb. 23. 19. *Ioſh.* 21. 4. 5. and 23. 14.)

23.14.) And 5. Good and mercifull unto all his, or all those, who beleeve in him & obey him; and is ready to defend and helpe them whensoever in their necessities they seek and sue unto him. In a word, *If wee refuse and rebell, we shall be devoured; for the mouth of the Lord hath spoken it*, Esay 1. 20. But if wee delight in the Lawes and Ordinances of the Lord, *He will cause us to ride upon the high places of the earth, and feed us with the heritage of* Iacob, *and blesse us with the blessings of* Ioseph: *for the Lord hath spoken this also.* Esay 58. 14.

HAving, with what convenient brevity I could, dipatched the *fourth Proposition*, I come briefly unto the *last*, which is this,

Proposition 5. When any calamity or misery is either feared or felt; or, doth either lye upon the backes, or hang over the heads of any Church or State: or when any speciall blessing is wished or desired for either, or both of them: that then it is the duty

duty of all the pious and zealous members thereof, both to desire and endeavour, both to labour and pray, for the obtaining of the blessing wanted and desired.

How this point is derived from the Text, we may see without spectacles; For the people of Israel being in distresse, the Prophet seekes redresse, and deliverance therefrom by prayer: They are infected with warre, and desire peace; therefore *David* seeks it by prayer, he desires that Religion and prosperity may bee established in their borders, and therefore he prayes for it; that being the ordinary meanes to avert evils, and to obtaine good things.

How the point ariseth from the text.

This point is of that boundlesse contents, that I must be constrained to doe as the dogs doe at Nilus are accustomed to doe; to wit, Take a lap, or snatch of some of the principall particulars therein, and so away. An Orator must so put on those passions which hee would stirre up in others, that the visage,

actions,

action, and gesture, might speake as well as the mouth: and therefore I wish I were able to set before your eyes, such expressions as might move you to pious and powerfull prayers, and might beget in your hearts unfained sighes, and sobs, and intervall supplications.

The Proposition proved. What things are to be prayed for, and against are either.

I proceed unto the prose of the point; which briefly is this, *That prayer is both a remedy against evils, and a meanes to procure good things unto us.* I might for the ample and cleare proofe hereof, give my Reader this Division, and easily make it good *viz.* That things to be prayed for, or against are either

First, evill, which are threefold; to wit, Temporall, Spirituall, and eternall. And prayer is profitable against all these evils. Temporall and Spirituall evils are of two sorts; to wit, either feared or felt; and answerably thereunto, wee pray either to be preserved from them, or for the prevention of them, when wee feare them: Or,

to

to be delivered from them, or, for the removall of them, when they are felt by us, and lye upon us. Now prayer is profitable for both these; *viz.* both for the prevention of evils, and preservation out of evils. Or

Secondly, things to bee prayed for, are good; which likewise are threefold, namely, temporall, spirituall, and eternall. Now prayer is profitable for the procuring of all these. Temporall, and spirituall blessings are either desired, or enjoyed, and accordingly we pray, either for the enjoyment of them when wee want them; or for the continuance, or encrease of them, or that they may be blessed unto us, when we possesse them. And prayer is profitable for both; *viz.* both for the procuring of those good things which wee want, and for a blessing upon, and blessed continuance of those things which we have. Thus (I say,) I might lay downe this ground, and build much matter upon it; but because I here study

brevity, and every knowing Christian is fully perswaded of the truth of all this, I will therefore touch upon a particular or two, and so proceed.

Esa. 38. 2. 1 Sam. 1. 15. 1 Kin. 18. 42. Psa. 141. 8. Psa. 90. 3. & 50. 15. Iam. 5. 16. 2 Sam. 2. Ionah. 3. 3, &c. Gen. 28. 20. Matth. 6. 10. 2 Cor. 12. 8. Math. 26. 41. Math. 26. 38.

Art thou sicke, and desirest health? then pray as *Hezekiah* did. Art thou barren, and desirest a child? then pray as *Annah*. Dost thou desire to be freed from dangers and casualties? then pray as *David* did. Dost thou desire to be delivered from some evill or affliction which lyes upon thee? then pray, as *David* did: and as the Lord, and Saint *James* commands all to doe in the like case. Art thou afraid of the Lords anger, and desirest to be reconciled unto him? then pray as *David* and as the King of Niniveh did. Art thou in want, and desirest sufficient food and maintenance? then pray as *Iacob* did, and as our Saviour commands. Art thou tempted and assaulted by Satan? then pray, as St. *Paul* did, and as Christ commanded his Apostles to doe. Art thou dejected,

dejected, ſorrowfull, and troubled in ſpirit? then pray as our Lord himſelfe did. Doſt thou deſire the augmentation and encreaſe of thy faith? then doe as the Apoſtles and the Centurion did? Pray, *Oh Lord encreaſe our faith*; *or*, *I beleeve*, *Lord helpe my unbeleefe*. Doſt thou deſire any requiſite bleſſing or grace whatſoever? then pray; for that is the ordinary and ordained meanes to obtaine it. Doſt thou deſire a bleſſing upon that Church and State wherein thou liveſt? then pray as the Prophet *David* here doth. If thou wert in a houſe of bondage, under *Pharoahes* tyranny, in an iron priſon, in a brazen tower, in a den of Lions, in a fiery furnace: pray but from thence with the Prophet in my Text, *Save me oh Lord with thy right hand, and heare me.*, and hee will either deliver thee (for he is able) or ſo comfort thee, that a priſon ſhall bee as a Palace unto thee. Art thou either affraid of, or infeſted and anoyed with enemies, either domeſticall or forraine?

Luke 17.5 Matth. 8. Math. 7.7 Luk. 18.1. Acts 6.4. and 1 Per. 4.7. and 9.

Exod. 17. Ezra. 8. 23. 2 Kin. 19 15. Ioel 2, 17. then pray as *Ezra*, *Ioel*, *Moſes*, and *Hezekiah* did.

The definition of prayer. If any ſhould inquire *what prayer is*, *Damaſcene* anſwers, that it is ἀναβασις τῦ νῦ πρὸς τὸν θεὸν ἢ αἰτήσις τῶν προσεχόντων παρ' αὐτῦ. The aſcent of the ſoule unto God, and a begging at his hands thoſe things which wee ſtand in need of: Or prayer is a begging of God thoſe things which we want, and a thanking of him for thoſe we have.

The division of prayer. If any ſhould deſire to know, *how many ſorts of ſupplications, or kinds of prayer there are*; let him take notice, that there are principally theſe five: *viz.* πρόσευχη, A begging at Gods hands ſome good thing, Petition. δέησις a deprecating, or praying againſt ſome evill thing; Deprecation. ἀρὰ when a man prayes for a curſe or malediction upon ſome one or other; Imprecation. ἔντευξις when a man intercedes for others; that is, that the Lord would bee pleaſed to withhold or remove ſome evill, or to give and continue ſome good, unto Intercession. Thanksgiving.

ſome

some one or other; εὐχαριστία is a giving of thankes unto God for the withholding or removeall of some evill, either from our selves or others; or for some good blessing imparted unto, or bestowed upon our selves or other. Now both the text, and point propounded speake of the first, second, and fourth: for we pray both for the withholding of evils, and preservation from evils, and deliverance out of evils, and the enjoyment and continuance of spirituall, and temporall blessings and graces, both from, for, and unto our selves, and the Church and State wherein we live.

What prayer the text speaks of

Having thus defined, and divided prayer, let us now consider the twofold foundation thereof, to wit.

First the examples of Gods love and mercy towards others, for when we consider and observe, how ready the Lord heretofore hath beene to heare and helpe those who sought and sued unto him in the time of their distresse and want, and withall

The foundation of prayer is twofold.

remember, that the Lord is no re-
Psal.32.6. specter of persons, nor mutable, but alike to all, and alwayes alike, then we are emboldned to pray unto him. Now what can wee want or desire, either spirituall or temporall, but we may finde some examples in the Scripture of some, who have beene in our case, and by prayer unto God have obtained what they wanted and desired: from which consideration we may conclude, that if we doe but lift up pure hands unto our God, as they did, then hee will heare and helpe us, as he did them. And

Secondly, the other foundation
Num.23. 19. Iosh.21. 45.& 23. 14. Psa.33.4. & 89,35. Mal.3.6. Heb.6.17. of prayer, is the truth, fidelity and righteousnesse of God: for when we consider how faithfull and true the Lord is in all his promises, and that not one of them shall fall to the ground unaccompliished; & then ponder the promises which he hath made to heare his children, and weigh well the blessings which he hath promised unto them, both for soule and body, both for this life, and the life to come; and then (if we be his)

we

we are encouraged with boldneſſe of confidence to make our requeſts and wants knowne unto him.

Having thus briefly ſeene the foundation of prayer, and the encouragements thereunto; it is not now amiſſe to conſider, *To whom we must pray*. To whom we muſt pray. Mat. 6. 9.

And our Saviour reſolves this, bidding us pray unto *Our Father*: that is, unto God, who is

1. The *Father of light*: and therefore we muſt come and pray unto him, with the true ſincerity of the heart; for if we call upon him with feigned lips, he will find it out with his All-ſeeing eye. And

2. He is the *Father of glory*; and therefore we muſt come and pray unto him, with feare and reverence. *Pſalm.* 2. 11. And

3. He is the *Father of mercy*; and therefore we muſt come confidently unto him. And

4. He is an *Almighty Father*, able to doe what he liſts; and therefore we muſt firſt flye unto him, not thinking any thing impoſſible to be

had from him by prayer; as was worthily obſerved by *Origen*, in theſe words. *Si quicquam impoſſibile orati ni putamus, aut fideles non ſumus, aut neſcientes Scripturas: ſcilicet, Qui petit accipiet.* That is, he who thinks any thing unpoſſible unto prayer, is either deſtitute of faith, or divine knowledge: for if we doe but know and beleeve this one promiſe, *Whoſoever asketh, ſhall receive*, we cannot then thinke any thing impoſſible to be had at the Lords hands by prayer.

Now becauſe it is queſtioned betwixt us, and the Church of *Rome*, *Whether we muſt pray onely unto God or not?* I will therefore give an argument or two to confirme it, briefly, and ſo proceed.

Argument. 1. The firſt argument is taken from *Pſalm.* 50. 15. *Call upon me, ſaith the Lord, and I will deliver thee.* He that alone is able to deliver us, to him alone muſt we pray. But the Lord alone is able to deliver us; therefore unto him alone we muſt pray.

Argument. 2. The ſecond taken from *Romans* 10.

10. 14. *How can we call upon him, in whom we have not beleeved.* He unto whom we must pray, must be of that nature, quality, and condition, that we may as well trust in him, as pray unto him. But we are forbidden to trust in any but God. Therefore we must pray onely unto him.

Argument. 3. The third is taken from *Exod.* 22. 20. *Cursed be he who shall offer burnt offrings unto any but unto the Lord of Hosts.* Sacrifice and burnt offerings in the *O. T.* were proper unto the Lord alone. But prayer in the *N. T.* doth supply the place and roome of Sacrifice in the Old. Therefore prayer is now as proper unto the Lord, as Sacrifice was then. The Minor is proved thus, The Prophet *Malachy* saith 1. 11. *That incense must be offered up unto God:* and Saint *Paul* (1 *Timoth.* 2. 8.) saith, *That the lifting up of pure hands is meant thereby.* And therefore it is the clear Doctrine of the sacred Scriptures, *That prayer is to be offred up onely unto God.*

Oh but (may some say) *When must we pray unto God?* I answer,

1. Before we begin any worke at least of weight; & the more weighty and important the worke is, the more earnest must we be in our prayers before the undertaking thereof. Because the particular occasions, affaires, and workes, which this might be applied unto, are in a manner infinite: I will therefore omit the application thereof unto any particulars, and by some ground and proofes onely confirme the truth of the assertion in generall: viz. *That before we doe undertake any worke, at least of weight or moment, we must begge a blessing thereupon of God by prayer.* Pray (saith *Socrates*) in thy heart unto God at the beginning of all thy workes, that thou mayst bring them to a good conclusion. The Lord gave *Narsetes* victory, more through zealous prayers that he used, then his force, and valour; for he never went to sea, nor began battaile, nor determined of warre, nor mounted on horse-back,

but

but first he went to the Temple, and served God. The lessons of *Pythagoras*, *Plato*, and their disciples, began and ended with prayer. So the *Brachmans* among the *Indians*, & the *Magi* among the *Persians*, never began any thing without praying unto God. And *Ovid* begins his Metamorphosis, and *Cleanthes* his Iambicke verses, with prayer. *Plinie* in an Oration which he made in the praise of Trajane, commended the custome of the Ancients, in making invocations and prayers before the beginning of their works; saying, that there can be no assured or wise beginning of any enterprise, without the speciall aide and assistance of God. And thus when our Princely Prophet was about to provide oblations for the Temple, he first prayes; as doth also *Solomon* when he dedicated the Temple. And thus all our wages, workes, affaires, employments, and businesses, must be taken in hand, and begun with prayer: for those actions which we dare not pray unto God to blesse, or present

Blondus.

1 Chro. 29. 9.

1 King.

sent before him by prayer, we must not doe. *Abrahams* servant before he goe into the City, prayes unto God to blesse, and prosper his voyage, in sending him a good Wife for *Isaac*. Thus *Boaz* for his Reapers; & *Iehoshaphat* for his people; before they dare make war against their enemies. Without Gods blesing all our labours are in vaine; and by prayer unto him, our labours are sanctified. And therefore we must begin every weighty worke, at least, with prayer, if we desire a blessing thereupon.

Gen.24. 12.
Ruth 2.4.
2 Chro. 20.6.&c.
Psal.127. 1, 2.
1 Tim.4. 5.

2. We pray in our necessities, or make our requests knowne unto God by prayer, when we are sensible of either want or woe; either defect or distresse. Indeed I doe not say, that we must then onely pray unto God when poverty pricketh, or necessity urgeth, or some imminent danger enforceth us, and spurreth us forward to pray: for every one will doe thus: viz. Cry, and runne unto God in their affliction, misery, and danger; as we may see by the Mar-

Mariners in whoſe ſhip *Ionah* was, who when they feared drowning, praid every man of them unto his owne God. The like examples we have many in humane Hiſtories; I will name onely this one, viz. In *Zara* (or as ſome call it *Iadera*) a Towne in *Sclavonia*, there is a Church conſecrated to Saint *Iohn di Malvatia*, which was built by a company of Saylers, who being in a tempeſt made a vow, that if they eſcaped ſhip-wracke, they would conſecrate a Church unto that Saint, and accordingly paid their vowes. Saint *Peter*, when he felt himſelfe ſinking, did then cry ſpeedily unto his Maſter to ſave him. Yea the *Pſalmiſt* tels us, that even wicked men will move the Lord by their prayer, to have pitty upon them, when they are grievouſly afflicted: and therefore we muſt not onely pray when we have need. *What doe I ſay?* Muſt we not onely pray when we have need? I muſt *unſay* this againe, and entreat my Reader to pray no oftner unto God, then he hath need

Ionah. 1.

Pſal. 107.

to

to pray: neither to goe unto God
Ephes. 6. 18. & 1 Thes. 5. 17. any oftner, then he hath need of him. But how often is this? *Alwayes*, and therefore we had need (as we are commanded) *Alwayes to pray*. For

1. We are alwayes sinners, and we daily renew our transgressions against God; and therefore there is a necessity of praying daily unto God for the pardon and remission of our daily sinnes; according to that of Saint Augustine. *De quotidianis peccatis, sive quibus hæc vita non ducitur, quotidiana oratio fidelium satisfacit.* As we sinne daily, so we must repent and begge remission daily, for our daily sinnes. So another Father, *Sicut æger ad medicum, sic debet esse peccator ad Creatorem suum; qui ergo peccator est debet orare Deum, sicut æger Medicum.* As the *sicke man* seekes unto the *Physitian* for *ease*, so should the *sinner* seeke unto *God* for *peace*: and as the *sicke man* daily renewes his sute unto his *Doctor*, untill his *sickenesse* be *removed*; so should *sinners* untill their *sinnes be remitted*. And

Aug. in Enchirid.

Bern.

the re-

therefore seeing that we are *alwayes sinners*; we had need be *alwayes* suters for the pardon of our *sinnes*. And

2. We are alwayes weake, and defective in grace; according to that of the Apostle. We do but know in part, and beleeve in part, and obey in part, and love in part; and it is the Lord onely who must supply, and perfect us; and therefore we had need to pray unto him, for the supply of our wants, prayer being the meanes which principally prevailes with him. And thus we see *When we must pray*: We will now consider, 1 Cor. 13. 9, 10.

For whom we must pray; Namely, For whom we must pray.

1. For our selves; *Semper tibi proximus esto*, Love begins at home: and therefore, he is scarce soundly wise, *Qui sibi non sapit*, who is not wise for himselfe? But he who forgets to pray for himselfe, doth seldome (I feare) pray for others. Wherefore let us make our owne wants first knowne unto God, and labour for the pardon of our sinnes, and our reconciliation with God; and then 1 For our selves.

we

we may hope, that our prayers shall be acceptable unto him for others.

2 For others.

2. We must pray for others. Although we must pray for our selves (as we shewed even now) yet we must not pray onely for our selves (as we have now to prove) but also for others. *Pro se orare necessitas cogit, pro aliis autem hortatur charitas.* Necessity constraines men to pray for themselves, but charity moves us to pray for others. *Non dicimus Pater meus, sed Noster; nec da mihi, sed nobis.* Our Saviour did not teach us to pray, my Father, or give me; but Our Father, and give us. And there is great reason that we should remember others in our prayers, as well as our selves; because we are all conjoyned in one; that is, either in body as we are Christians, or at least in flesh as we are men. Now when I say we must pray for others, or for all, it must be thus understood. viz. *We must pray for the goldly in faith, for the wicked in hope, and for our enemies in charity.*

Chrysost.

Cyprian.

Mat 6.9, 10. Ephes.4. 16.

3. Mor

3. More especially we must pray for our dread Soveraigne, King *Charles.* Pope *Leo* 10. honoured our King *Henry* 8. with the Tittle of *Defender of the faith,* because he defended the Popedome, and writ against *Luther.* But our gracious Prince is more truly called *Defender of the faith,* because he disclaimes the Pope, and maintaines the doctrine of *Luther,* so farre as it stands and accords with the infallible rule of divine truth. And therefore great cause is there, that we should pray for him, that he may long continue peaceably to governe us, and sincerely to professe, support, and maintaine the true Catholicke, and Apostolicke faith amongst us. And

3 For the King.

1 Tim. 2. 1, 2.

Psal. 72. 1. &c. and 20. 1. &c.

4. As we must pray for the Kings sacred Majesty, so must we also for the *Magistrates* who are placed in government by him over us: that we under them may lead a godly and peaceable life. Rulers and Governours are the eyes of the Land, as we see by the Phrase used by *Davids* servants unto him; *Thou shalt no*

4 For Magistrates.

more goe forth with us, least the light of Israel be extinguished. Yea, according to Saint *Pauls* precept (*pray for Kings*) Christians have alwayes prayed for those under whom they lived, even though they were heathens and unbeleevers. *Tertullian* sets downe the matter and forme of the Christians prayer, for the Romane Emperour. *Manibus expansis, quia innocuis, capite nudo, quia non erubescimus, precantes semper sumus pro omnibus Imperatoribus, vitam illis proliam, imperium securum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum.* That is, *With hands spread abroad, because innocent, and bare head, because not blushing, we are alwayes praying for all Emperours, that God would grant unto them a long life, a happy reigne, a safe house, victorious Armies, a faithfull Counsell, a loyall people, and a peaceable world.* And therefore having *Apostolicke precepts*, and *Primitive precedents*, we should not neglect to pray for our *King* and *Governours*. But we touched upon this before, in the former Pro-

Tertul. in Apol.

Propoſition, and therefore I proceed.

5. And laſtly, we muſt pray for our *Miniſters*, and *ſpirituall Governours*. It was the erneſt prayer of the *Iewes*, that *Aarons rod might flouriſh*, i. e. that the Prieſts, and the children of the Prieſts might proſper; for when *Aarons* rod flouriſhed, it was a token that the Prieſt-hood ſhould continue. And therefore let us pray, that our two famous Univerſities may be like the Pom-citron tree, that as it beareth apples at all times, ſome falling off, ſome ripe, and ſome budding out; ſo, as many notable lights decay, others may ſupply their places. Saint *Paul* exhorts the Romans *To ſtrive with him by prayer unto God for himſelfe*; implying (as *Beza* obſerveves) that the godly ſhould pray as fervenly for the ſpirituall, temporall, and eternall good of their Miniſters, as he ſhould for himſelfe; & that there ſhould be a godly contention betwixt them (for ſo much the word imports) who ſhould excell other;

5 For Miniſters.

Talmud Babylonic.

Plin. lib. 3. Cap. 12.

Rom. 15. 30.

συναγωνιζεσθαι μοι.

viz. Whether the Minister excell the people when he prayes for himselfe, or they him, when they pray for him. And contrarily, Ministers must be as fervent and hearty in their requests, for their people, as for themselves. And therefore let us call upon God for our *Ministers*, that he would make them *able Ministers*, and eyes to the blind, and feet to the lame, and so sanctifie them, with divine knowledge and grace, that they may lead us in the truth, and true way of life both by their doctrine and example. Having thus compendiously seene *for whom wee must pray*, the next thing to be considered is *for what wee must pray*.

For what we must pray.

1 First for temporall and spirituall things for our selves.

First, we must pray unto God for protection from evils, and deliverance out of evils, and for all those blessings, graces, and mercies, which wee stand in need of either for soules or bodies. These I need not reckon up, because every mans necessities, wants and desires will suggest these unto him.

Secondly,

Secondly, from the Prophet *Davids* example in my text, we ought to begge many things at Gods hands, in the behalfe of our Church and State wherein we live. Now becauſe they are many, I will bee the briefer in ſome of them.

2. For thoſe things for our Church & Commonwealth, &c.

1. Wee ought to pray for the flourſhing eſtate and proſperity of our *Church and Common-wealth*; and that it may continue, yea encreaſe in purity, piety, peace, and plenty. The Romanes were wont upon certaine high dayes to pray for encreaſe of wealth to the people of Rome: which cuſtome *Scipio* being Cenſor changed, ſaying, *That their wealth and proſperity was ſufficient, and therefore they ought onely to pray unto God to preſerve in ſuch as it was.* I will not ſay altogether thus of our Common-wealth, becauſe many ſay, and more know, that wee are much decayed in regard of what we were, and the moſt Countries and ſhires much impoveriſhed. And therefore as wee ought to call upon the Lord for the continuance of our

1. For the proſperity of the Church & State.

our prosperity, wealth and peace; so wee may warrantably pray for the increase thereof, *Abraham* praying for Sodomes prosperity and preservation, was answered according to his request. That if there were but as many godly men therein as hee mentioned, it should not be destroyed. Upon which promises, Master *Calvin* observes, That if God doe so patiently heare, and graciously answer the prayer of one faithfull *Abraham* for the wicked Sodomites; then how much more mercifully, and willingly will he heare the prayers of his children, for the good of his Church, and for a Nation wherein his name is called upon. And therefore let not one of *Abrahams sonnes*, but all his *faithfull seed* in this Land, crie aloud unto the Lord, for the continuance, yea encrease of our wealth, prosperity, and plenty in outward things; and for our peace, purity, and zeale, both in Church and Common-wealth. For wee having not onely ten, but many true,

Calvin in Gen. 18.

yea

many fifties of righteous men in our Land; and the Lords Name being truely called upon by us, and his true worship maintained amongst us; wee may bee certainly assured that if we joyne in faithfull and fervent prayers unto him, for this our Church and Land, wee shall be heard.

2. Sinne being the cause of the deprivation of good things, and the infliction of evill; wee must therefore with strong cryes beseech the Lord of glory, to pardon the many and great sinnes of our Land, and to turne away from us all those many and great evils, and plagues, which wee have deserved for our wicked deeds; and to give and continue those blessings unto us, which we stand in need of, but have not at all deserved. And

2 We must pray for the pardon of our sinnes.

Orig. tract. in Matth.

3. Wee should pray for unity and concord. For as Musicke doth not delight the hearers, except there be concord: so God is not delighted with any Commonwealth or Church, except there be unity

3 Wee must pray for unity, and concord.

unity and consent among them. When there was a confusion of languages, the building of Babel was of necessity given over; so when dissention, discord, schismes, and rents raigne in a Church or State, then neither can Religion prosper or florish, nor can the Lord be pleasingly worshipped, nor that Church or State (if it so continue) be preserved from confusion and ruine. And therefore wee had need pray, that love, unity, concord, unanimity, and a sweet accord, may be planted and rooted in us, and be so firme and fixt amongst us, that with one heart, one mind, one soule, yea one endeavour, wee may seeke the glory of God, the peace of the Church, the advancement of Religion, and the prosperity, and good of the Common-wealth. And

4. For preservation from our foes.

4. Wee must pray unto God for preservation from our foes, both domesticall and forraine. *Hoeratius* prayed God to save and keepe him from his friends, rather then his enemies: saying, *That he could be aware of his*

of his enmies, because he trusted them not, but he could not be so of his friends, because he relyed much upon them. I dare not say thus, because I know, *Except the Lord keep the house, and City, the watchman watcheth but in vaine*, and all humane helpes, and means are vaine: but this I may safely say, That as we ought to pray unto God to preserve us from relying and depending upon any feigned friends, who do not cordially affect our Church or State, but in their hearts wish & cry, *Down with it, downe with it, even to the ground*: so we ought also to pray unto him to protect & defend us from all our proffessed foes, who wish and intend evill unto and against us. And

Psal. 127. 1. 2. Psa. 90. 11

5. We should heartily and zealously pray for the continuance of the preaching of the Gospell unto us, and that it may be encouraged, promoted, advanced, and propagated more and more. Wee must remember that the preaching of the word is,

5. For the preaching of the word.

1. Profitable to teach us our naturall condition, and the condition

Preaching is profitable in many regards.

and contamination of our nature, and the estate and condition wherein by nature we are. The word, let us see our sinnes, and sinfulnesse; and move us both to acknowledge our iniquities, and to grieve for them, and to repent us of them, and truly to turne from them, *Esa.* 58. 1. *Ierem.* 4. 9. *Ezech.* 3. 4. and 33. 11. and 2. *Timoth.* 4. 1. And

Ioh. 17. 3. 1 Cor. 2. 14 and 2 Cor. 6. 6

2. The preaching of the word is profitable for the atttaining unto the knowledge of God. Wee are by nature ignorant of the knowledge of the true God, or at least, of that true knowledge of the true God, which is life eternall. But by the word and the preaching thereof; we are instructed in the knowledge of him. And

2 Cor. 5. 19.

3. Preaching is profitable for the publication and demonstration of our reconciliation with God, by Christ, the Mediator of this our reconciliation. And

4. It is profitable for us in crosses and afflictions; for by the word we are directed how to beare afflictions,

ctions, how to be eased under them, and released from them, Psal. 119. 9. And

5. The preaching of the word, is profitable, for the instruction and teaching us our duties, both toward God and men, whether superiours, inferiours, or equals. And

6. It is profitable for the bringing of us unto heaven, and the obtaining of life eternall, Psal. 1. 2. and 1 *Timoth.* 4. 16. And therefore I may safely, and dare boldly conclude, That whosoever is no friend to preaching, is neither friend to Church nor Common-wealth, and the lesse friend that a man is to preaching, the lesse cordially stands hee affected either to Church or Common-wealth, and whosoever endeavours to put powne and silence preaching, doth endeavour (as much as in him lyes) to put out the eyes of Church and Common-wealth, and to make both, blind and miserable. The Papists say, *Ignorance is the mother of Religion*, wee say *tia mater* of *Rebellion* and we know, that it is *devotionis.*

the powerfull, and plentifull preaching of the Gospell which holds men in obedience, both to God and Governours. And therefore let us pray fervently for the long continuance and pure preaching thereof amongst us; and for grace to practise what is preached, and then our Church & Commonwealth shall certainly long flourish. And,

6. Wee must pray for peace, *August.*

6. Wee must in the behalfe of our Church and Common-wealth pray for peace, it being (as *Augustine* saith) in a State, like harmony in Musicke. When Bees hum most, or make most noyse in their Hives, and seeme most tumultuous, then they are in best case: but it is not thus with a Church or Common-wealth, for they are best when they are most quiet and peaceable. *Plutarch* maketh mention of a maid who had many suiters who fell to such contention amongst themselves for her, that they did teare her all in peeces. And thus, *Nimium altercando admittitur veritas*, many disputations and

Plutarch.

disse-

diſcentions in a Church or State, doth quickly teare it in peeces: and therefore it is neceſſary to pray for the peace of both. That is, to wiſh and deſire in our ſelves, and to beſeech of the Lord, that 1. Neither the devill nor any of his inſtruments may hinder, either the progreſſe of Religion, or the preaching of the word. And 2. That we may by his power and providence, be ſaved and preſerved from all perſecutors, enemies, and externall foes. And 3. That neither our Church nor Common-wealth may be corrupted with any ſuperſtition, or by any ſinne; but that our Eccleſiaſticall and Spirituall Rulers, may ſo ſmite with the ſword of Diſcipline and Excommunication, and our Civill and Politike Governours, may ſo uſe the ſword of Juſtice; that ſinne, ſuperſtition, and ſchiſme may be ſupplanted, and reſtrained, and vertue, Religion and truth maintaintd and defended. And theſe things wee ſhould all begge earneſtly of God.

Why wee must pray for the Church, and Common-wealth.

Having thus clearely handled, *What wee must pray for in the behalfe of our Church and Common-wealth*: it now remaines in order to shew,

Why wee must be thus carefull to pray, and thus earnest in praying for our Church and State. I answer hereunto

Answer 1. First, because wee cannot expect that either should prosper without prayer. Heaven shall cease *to be*, when it shall cease *to runne*: and men shall cease *to prosper*, when they cease *to pray*. For how can wee expect a blessing from God, either upon our selves, or our Common-wealth, when wee neglect to sue unto him by prayer for it. And hence the Iewes say, *Sine statione non subsisteret mundus*; the world could not endure without standing, *id est, praying*, for they usually stood when they prayed: and (*Gnammuda*) *standing*, is one of the seven names which they give to prayer. And therfore I may say to my brethren, as *Nestor* said to his children, *Pray, for unlesse God helpe us, we shall all perish.* The Lacedemonians

Druf. in Gen.

Homer.

nians cuſtome was, not to crave any thing of their Gods, but what was of importance and great conſequence; ſaying, that all ſmall matters were to be obtained by mans induſtry. Now the proſperity, purity, and peace of our Church and State, is a matter of much moment, and therefore there is great reaſon that wee ſhould all pray unto God for them. And.

Secondly, wee ſhould pray for our Countrey, Church and State, becauſe no temporall thing ſhould be dearer unto us then our Countrey. I ſay no temporall thing, becauſe the Lord, Religion, and the truth muſt bee nearer and dearer unto us, then either our Land, liberty, or lives; *Homer* tels us, that ſo deare was the love of his Countrey to *Uliſſes*, that he preferred his native ſoyle Ithaca, before *immortality*. Wee muſt not ſo doe, but onely preferre it above temporall things. Some define a Countrey thus, *It is the Region or Climate under which we are borne, and the common mother*

Anſwer 2.

Definition of a Country.

mother of us all, which wee ought to hold so deare, that in the defence, thereof, we should not feare to hazard our deareſt lives. *Plato* ſaith, There can be no kindred nearer unto us, then our Countrey. There is nothing more to be deſired, then the good of our Countrey: nothing more to be affected then the love of our Countrey: For although children, parents and friends are neare to us, yet our Countrey chalengeth a greater love. And therefore (as the heathen ſaid) Happy is that death which being due unto nature, is beſtowed upon our Countrey. And therefore ſeeing our Countrey ſhould bee thus deare unto us, there is great reaſon, that wee ſhould pray for it, and our Church and State eſtabliſhed therein. And

Pulchrum eſt pro patria mori.

Thirdly, becauſe the good of the Common-wealth and Church is ours. For if (as *Stobæus* ſaith) The profit of the Countrey extendeth it ſelfe to every City of the ſame; then the good of a Com-

Anſwer 3.

mon-

monwealth and Church must in like manner be communicated and extended to every inhabitant therein.

Tully telsus, *Nemo sibi natus*, None are borne for themselves onely, but also for their Countrey; and therefore if wee should seeke the good of that, before our owne gaine; then much more should wee desire and labour to procure that which is good both for our selves and Countrey, as peace, prosperity, plenty, and purity are. It argues selfe-love, for a man to love his Countrey, not for it selfe, but for that good which he possesseth in it: and therefore if wee love our selves, let us pray for the peace and good of our Church and State. For as the life of all the members proceedeth from the heart; so from the Common-wealth proceedeth the common good of every one, and upon the safety thereof dependeth the safety of all. Wherefore every one of us should labour, both by prayers and endeavours to promote the

Geminianus lib. 6 de bemine ca. 57.

the good of this Country. The Senate of Rome ſalated *Auguſtus*, by
Sever. the name of *Pater Patriæ*, *The Father of the Countrie*: and the Romanes erected Images of all ſuch as renowned or benefited their Countrey. And therefore if wee deſire happineſſe and eſteeme amongſt men, while wee live, and a good name, and report when wee are dead; wee ſhould by all meanes advance the good of the Church, and Common-wealth. And;

Anſwer 4. Fourthly, wee ſhould pray for our Countrey, becauſe neceſſity requires it; it being now taking phyſicke, and alwayes ſubject to enemies.

1. Saint *Iames* ſaith, *If any be ſicke, let him ſend for the faithfull Miniſters to pray with him; and the prayers of the righteous, ſhall ſave the ſicke.* Here note, that ſomething is there expreſſed, to wit, that Prayers muſt be made for the ſicke) and ſome thing implyed, *viz.* (that beſides the prayers of others, the party muſt not neglect the meanes of Phyſicke)

Phyſicke) for Phyſicke muſt bee uſed, and then the bleſſing of God deſired upon it by prayer, whereby the creatures are ſanctified unto us. Thus ſhould wee now doe, for our Church and Common-weath being ſicke, and Parliaments, and Convocations being the proper Phyſicke, ordained for the healing, curing, recovering, redreſſing and reſtoring thereof; and this Phyſicke being now a working; we ſhould all pray, and that powerfully, that the Lord would ſo bleſſe and aſſiſt them both, that they may be inſtruments of much good, both to our Church and State. And

2. Certainly, wee are never without ſome enemies or other; either home-bred, or abroad, either open or ſecret. *Livy* ſaith truely, *Nulla magna civitas quieſcere diu poteſt, ſi foris hoſtem non invenit, quærit domi*, No Nation can long bee quiet or at peace; for if it have no enemies abroad, it ſhall finde ſome at home. Yea the devill being *Liv. lib. 30.*

an

an enemy unto truth, and all true profession, Religion and worship, doth ordinarily stirre up most enemies, and employ most subtle, and most crafty instruments against that Countrey or Kingdome, where the truth is professed, defended, and maintained. And therefore seeing wee are assured, that wee are not destitute, or altogether without enemies, although wee could see none: therefore there is great cause and need to pray for the protection, preservation, and prosperity, both of our Church and State.

Answer 5. Fiftly and lastly, wee should labour by prayer for the good of our Common-wealth and Countrey, because otherwise wee are worse herein then infidels, as will appeare by an example or two. *Aristotle* beeing at Athens, was very carefull for his Countrey, the which when *Alexander* had overrunne and rased, by letters he moved him to buid it up againe. *Dion* of Syracuse, was so loving unto his

Valer. Max

Plutarch.

Coun-

Countrey, that he never rested untill he had thorowly freed it from the tyranny of *Dionisius*. *Themistocles* being banished his *Countrey*, and in service with King *Artaxerxes*, poysoned himselfe with the blood of a Bull, in presence of all the Persians, lest hee should be compelled to fight against his Countrey. *Vetruria* disswaded her sonne *Martius* from the siedge of Rome, onely by reducing to his memory, the love he ought to have to his Countrey. *Antiochus* (or as *Plutarch* in his Apophthegmes saith *Antigonus*) had such a care of his Countrey, and was so fearefull of doing any detriment, or discommodity thereunto, that hee made this order, *That if letters came from him, or his Nobles, to the prejudice of the common good, his subjects should pocket them up, as unwittingly written.* Thus wee see how the Heathen stood affected to their Countries; and therefore if wee would not seeme to be, or rather, be indeed worse then they, wee should be earnest with

Thucidides.

Livius.

with God by prayer for the good thereof. And thus we see the reasons why we ought to pray for our Church and State. It followes in the next place seriously to consider; How we must so pray for our Common-wealth, that our prayers may be heard of God, and pleasing unto God, and granted by God, and consequently profitable, both to our selves and our Countrey?

How wee must pray

First, wee must pray with humility, reverence, and feare, remembring what we are who pray, (viz. dust and ashes, wormes, and no men) what is he to whom we pray? (viz. the King of Kings, and the Lord of Lords,) and for what we pray, viz. for the felicity and prosperity of our Church and State, which is a suite of that moment, that without it wee and ours cannot be truely happy. And therefore *wee should serve the Lord with feare, and come* (or pray) *before him with trembling.* Faith (saith one) joyned with prayer, maketh it more forcible, but humility coupled

1. With humility, and reverence.

Orans considerare debet, quid petit seipsum quem petit. Bern.

Psal. 2: 11

pled with it, maketh it beneficiall and effectuall; as wee may see by the example of one reverend suiter, and humble peritioner, I meane the poore penitent Publicane, in whom we may observe these things, viz. 1. He stood farre off, there was his feare. 2. Hee durst not lift up his eyes to heaven: there was his shame. 3. Hee smote his breast: there was his sorrow. 4. He confesseth himselfe a sinner, there was his humility. And thus we see, feare, humility and reverence in him, when hee prayes. Now what was the effect of this prayer? *Bernard* tels us, *Publicanus, qui dum non auderet oculos in coelum tollere, ipsum coelum ad se potuit inclinare, id est,* Whilest this Publicans durst not lift up his eyes unto heaven, hee inclines and puls downe heaven unto him: For the text saith, Hee went away justified, and was made partaker of that mercy which hee praid for. And therefore let us powre forth our prayers for our Commonwealth, with a religious reverence Luke 18. 11.

and

and feare, and holy humility, in regard of the Lords beauty and our baseneſſe, of his purity and our impotency, of his power, and our poverty; and then wee may be aſſured that our prayes ſhall be prevalent and eff ctuall with God. And

2. With our whole man.

Secondly, as we muſt pray humbly and reverently, ſo alſo with our whole man; that is, In prayer we muſt lift up our *hands* with *Moſes*, and our *eyes* with *Stephen*. Wee muſt pray with our *tongue* as *David* did; and with our *heart* as *Deborah* did. *Moſes* could pray when hee held his peace, and *Zachary* when he was dumbe. And the Prophet exhorteth us *to lift up our hearts with our hands unto God in the heavens*: upon which words a Father gives this note. *Corda cum manibus levat, qui orationem ſuam operibus roborat; nam quiſquis orat, ſed operari diſſimulat, cor levat, ſed manus non levat; quiſquis operatur & non orat, manus levat & cor non levat, &c.* He lifts up his heart together with his hands, who both prayeth for what is good, and practiſeth

Exod. 17.
Act. 7.
Pſalm. 8.
Iudge 5.
Exod. 14.
Luke 1.
Lam. 3. 41
Gregor. in Iob. 27.

ctiſeth what is good; but hee who prayeth and practiſeth not, lifts up his heart, but not his hands; and hee who practiſeth that which is good, but prayeth not, lifts up his hands but not his heart.

Thirdly, if wee deſire that our prayers may be powerfull and prevalent with God, and profitable and effectuall unto our ſelves, and thoſe for whom we pray; then wee muſt be carefull, firſt to purge and cleaſe our hearts from ſinne. Prayer muſt bee accompanied with the mortification of dead works; becauſe no Prayer can tye the will of God unto us, except firſt of all wee renounce and conquer our owne wils. For as no medicine can cure a wound, if the iron remaine within it: ſo no prayer profiteth his ſoule, which hath ſinne and iniquity reſiding therein. It is found to be true by experience, that if the Apothecarie put into his perfume the leſt jot of brimſtone, it poyſoneth all the other perfumes. Even thus is it with us; for our *prayers*

3. With pure hearts.

Auguſt. de rectit. cathol. conver.

are our *incence*, our *hearts* the *perfumi-q pot*, and the *fire* our *zeale*, to which if wee adde but one *sinne*, wee infect and make unpleasing, our whole *sacrifice*. And hence when *Diogenes* saw wicked men to pray unto God for helpe, and deliverance, he laughed them to scorne; because hee knew that the prayers of perverse and impenitent petitioners were not pleasing unto God. There is a certaine serpent which before she drinkes vomits up her poyson; whereby she teacheth us, to cast from us whatsoever is impure and uncleane in us, before we powre forth our prayers unto God. The Priests under the Law, were commanded *to throw away the crop or maw*, wherein the meat began to be digested; shewing that he who offers up any spirituall sacrifice unto God, should in like manner bee purged from the filth of sinne, if hee desire that his suite may be heard: for the Prophet *David* saith; *If I regard wickednesse in my heart, the Lord will not heare me:*

Gellius.

Levit. 1. 16.

Psal. 66. 18.

and

and therefore Saint *Paul* exhorts, *that men every where ſh uld lift up pure hands.* And *Origen* thus noteth upon Exodus 16. Where it is ſaid, *that the Manna was turned into worms*; *Poſt ſuſceptum verbum, ſi quis peccat, efficitur ei verbum vermis.* If after a man have received the word, hee ſinne, the word is turned into wormes. Indeed the Lord may, (and doth ſometimes) give good temporall bleſſings unto thoſe whoſe hearts are not purged from ſinne, as wee ſee in *Ahab*, but not ſpirituall: and therefore if wee deſire, that both ſpirituall and temporall bleſſings ſhould be given and granted, both to our Church and Common-wealth, then wee muſt labour that our hearts may bee cleanſed from all ungodly luſts; and affection of ſinne, and then our prayer ſhall be pleaſing unto God, and profitable unto us. For, *Oratio ſi pura ſit cœles penetrans, vacua non redibit.* If prayer bee pure, then it will pierce the heavens, and not returne invaine. And

1 Tim. 2.

Orig. hom. 11. in Exod.

1 King. 21. 29.

Auguſt.

4. In faith. Fourthly, we must pray in faith; as is cleare from these places, *Iude* 20. *Matth.* 21. 22. and 9. 28. *Iohn* 14. 13. and 16. 24. *Iames* 1. 6. and 1 *Iohn* 5. 14. The doubt here to bee resolved is, *What it is to pray in faith?* Whereunto I answer.

1. To pray in faith, is to apprehend, and remember the promises of God, contained in the word; those promises being the foundation of our faith. And

2. To pray in faith, is to adhibite, and give faith to the promises apprehended and understood, beleeving that they shall be fulfilled in us. And

3. To pray in faith, is to pray in this confidence and assurance, that (according to the promises) our prayers shall bee heard, and our requests granted. Or to pray for those things which by a certaine faith wee hope for. And thus *Moses* prayed in faith for victory against *Amalech*, and *Elias* for raine, *Moses* against thunder, in these

Exod. 17. 1 Kin. 18. Exod. 9. 25.

theſe words, *I will ſpread mine hands unto the Lords, and the thunder ſhall ceaſe* Where wee ſee that he prayeth with confidence, and is aſſured that God will heare his prayer. And thus ought wee to aske in faith, and pray with aſſurance, that God will heare us. Here obſerve that there is a double kind of aſſurance to wit,

1. Extraordinary, which proceedeth of ſome ſpeciall revelation; as here *Moſes* building upon Gods particular promiſes made unto him, was aſſured that his prayer ſhould take effect. Now beſides this there is,

2. Ordinary aſſurance, which is twofold; to wit,

1. When we pray for ſpirituall things, which concerne life eternall; and here the faithfull have an abſolute aſſurance to be heard. And

2. When wee pray for temporall things, where our aſſurance is but conditionall, viz: that God will grant us ſuch things ſo farre forth

forth as they are expedient and profitable for us. And therefore let us pray in faith, when wee pray, that is, 1. Let us learne the promises of the word, and know what promises are made unto us in the word, that our prayers may be built upon those promises; for otherwise they are without a foundation. like the Citie built upon the sand. 2. Let us confidently beleeve that all the promises of the word are true; and that if we be the children of God, they shall bee made good unto us, in the Lords appointed time, and in his owne sense and meaning. For this is true faith, according to the Father, in these words, *Crede quod remittuntur peccata, sed adde quod remittuntur tua, non est presumptio, sed fides.* Wee must not onely beleeve that the promises are true, but also apply them unto us, beleeving that they shall be accomplished in and unto us; for this is not presumption, but faith. Then 3. In this confidence and assurance, let us pray for those things which

Mat. 17. 20.

Bern.

are

re neceſſary, either for our ſelves or others; and wee ſhall undoubtedly, either procure what wee pray for, or, ἀνάλογον something which may ſtand us in as much ſteed, and be every way as profitable for us. And.

5. With zeale.

Fiftly, Wee muſt pray zealouſly and fervently, if wee deſire that our prayers, which wee offer up either for our ſelves, or our Commonwealth, may be heard and granted. For methods ſake, I will here point at three things, and that very briefely; viz. 1. That we muſt or ought to pray fervently, and 2. How our zeale and fervour muſt be regulated in our prayers, and 3. That zealous prayers are very prevalent with God.

Zeale is neceſſary in prayer.

1. If wee deſire that our prayers which wee ſend forth unto God, either in the behalfe of our ſelves or others, may bee prevalent with him, according to our deſires, then wee muſt pray zealouſly and fervently. Zealous prayer muſt aſcend, if we deſire that grace may deſcend;

descend; because God is a Spirit, and therefore in spirit and in truth of the inward man, must he be served and sought unto. Now

How zeale must be qualified in prayer.

2. It is worth our observation, How our zeale in our prayers is to be regulated, namely, According to the natureof the thing which we pray for. Here note, That wee either pray for temporall things, or spirituall.

First, sometimes wee pray for things which concerne our bodies, lives, and estates; and for these we must pray modestly, moderately, with a willing submission unto Gods will, and not with that ardour of affection, that wee desire spirituall things withall. And

Secondly, sometimes wee pray for spirituall things, now these either concerne our selves, our God, or our brethren.

1. Sometimes wee pray for spirituall things which concerne our selves; as, For the remission and pardon of our sinnes, and the turning away of the judgements which worthily

worthily deserve for our sinnes committed. And here wee must pray *zealously*, but in the *positive degree* of zeale. Sometimes wee pray for the quantity, measure, degree, and extent of graces: that is, that the Lord would be pleased, to shed abroad his grace in our soules, and to establish our hearts in grace, and to augment and encrease his grace in us more and more. And here we must pray *more zealously*, but yet onely in the *Comparative degree* of zeale: for as wee must more zealously pray for grace, and the increase thereof, then for the pardon of sinne, and aversion of judgements; so there is something else which wee must more zealously desire, then grace.

2. Sometimes we pray for spirituall things which concerne our God: that is, when wee pray for his glory, and the advancement thereof, and the sanctifying of his Name. Now here we should pray *most zealously* of all in the *superlative degree* of zeale: for the glory

of God is to be preferred before any thing that concernes us. And therefore if wee should see the glory of our God trod in the dust, or his Name dishonoured, or his truth persecuted; wee should then double, and redouble our requests unto God, with the Prophet *Elias*, when hee had waged God at the stake against *Baal* the false God, *Oh Lord heare mee, oh Lord heare me.* Wee should say in such a case as *Francis Spira* said (an Advocate of Cittadell, under the jurisdiction of Venice, in the borders of Italy,) in a conflict which hee had within himselfe, whether he should confesse Christ or not; *Cast away feare* (saith he) *oh my soule, put on the shield of faith, where is now thy wonted courage and constancy, remember that the glory of thy Christ lyes now at the stake.* Yea, when we pray for those things which concerne Gods glory, wee should say as *Hannibal* said, who when Carthage was besieged by *Scipio*, sought for peace, who never before that time refused warre

1 King. 18 37.

protesting

protesting that hee might with more safety have lost all his battles within the Alpes, then, one at the gates of Carthage; because in those battles hee adventured nothing but the superfluity of youthfull blood, who sought their destiny in the Field of Honour, under the Banner of *Mars*: but now the Common-wealth lay at the stake; and they plaid their Altars, religions, lives, wives, children, and estates, and all at one game; and therefore to loose once now, were to be quite undone for ever.

3. Sometimes we pray for spirituall things (and I will here subjoyne temporall) for others; as namely, for our Countrey; that is, when we pray for the peace and purity of the Church, and the long continuance thereof in peace and purity amongst us, and the advancement of religion, and propogation of the Gospel, and the powerfull and painfull preaching of the word. Or, when we pray for

the peace, preservation and prosperity of this our State, and Common-wealth wherein we live. Now I conceive that we should more zealously, and fervently begge these things for our Church and State, then any particular blessing or grace for our selves; because by such a Common-wealth the Lord would be more glorified, then he could be by any particular person. And thus we have seene, that we must pray zealously, and how our zeale in our prayers must be regulated. Now

Zealous prayers are very effectuall.

3. Observe that fervent prayers are very effectuall. Zeale in prayer is the wing which carries it up unto God; and like *Elias* his Chariot, transports us into heaven. Zeal is like the Eagles wings, whereby we mount up unto God, and like *Iacobs* Ladder, by which we ascend on high, to the most high. Zeale in prayer doth often ravish the petitioner into the third heavens, as Saint *Paul* was thereby. As trees that have taken deepe rooting, cannot

not be pulled up: ſo the fervent prayers of the faithfull cannot be driven backe, untill they have aſcended into the preſence of the higheſt. ἐλέησον μὲ βραχὺ τὸ ῥῆμα ἀλλ' πέλαγος τῆς φιλανθρωπίας. *Lord be mercifull unto me is but a ſhort word, but it containes an Ocean of mercy,* ſaith *Chryſoſtome.* *Chryſ. hom. 5. de incompr. nat. Dei.*

Although that there bee no fire in the ſteele, yet if wee ſmite it hard upon a flint, fire iſſues out thereof: and ſo if our iron hearts be beaten upon that rocke Chriſt by fervent prayer, either the light or fire of zeale or conſolation, will iſſue thence. And therefore that our prayers may be fierie and fervent, let us remember that infinite Majeſty before whom and to whom we pray: and the want of thoſe things which we pray for: and let us feare leſt the Lord ſhould juſtly repulſe us, for our cold and careleſſe calling upon him. And

6. If we deſire that the prayers which we powre forth may not returne as an abomination into our owne boſomes, but be pleaſing un- 6. With perſeverance.

to God, and profitable unto our ſelves, then we muſt pray perſeverently, or continue in prayer; untill our requeſts be granted. The Oake fals not with one blow, or at the firſt ſtroke; but continuall hewing, brings both Oakes and Cedars to the ground. We doe not alwayes open the doore at the firſt knocke, but to him, who continues knocking, we open at the laſt. One drop of water will not move a *Marble*, but continuall dropping thereupon will hollow it, at the laſt. *Iacob* wraſtling with the Angell, obtained a bleſſing; and ſo every good Chriſtian who wraſtles with God by perſeverant prayers ſhall be bleſſed at laſt, and made partaker of the thing he prayes for. *Abraham perſeverantiâ ſuâ magis magiſque prævalet, nec Deus prius cedere deſinit quam Abraham orare* Abraham by his continuance, and perſeverance in prayer doth more & more prevaile with God for firſt he deſirs that *Sodom* may be ſpared if there be 50. righteous therein: then hee abates five

Hier. ſ. Gen. 18.30.

of

of that number twice; and where he perceives that the Lord saith, *Amen*, or *So be it*, to all his requests, then he takes a greater leape, from five to ten, *Lord, what if there be but* 30. or 20. or 10. *Wilt thou then spare it?* The Lord answeres, *I will*. And it is worthy our observation and admiration, *That the Lord gives not over granting, until Abraham ceaseth suing*; So long as *Abraham* hath a tongue to pray, the Lord hath an eare to heare, and a tongue to grant his requests; but (as the text saith,) *When Abraham gives over praying, the Lord then goes away*. *Iames* the Iesse, the sonne of *Ioseph*, who is called the brother of Christ, and who was so like him, that in the betraying of him, for feare they should mistake, *Iudas* gave him a kisse; through continuall praying, had his knees as hard as a Camels hoofe. When Tyre was besieged by *Alexander*; one of the Citizens dreamed, that their God (or Idoll) *Apollo* would runne away from them; whereupon they bound him so fast with

cords, that hee could not stirre. Thus if our sinnes should suggest unto us, that the Lord would leave us, and lay us open unto our enemies; the way to preserve and keepe him amongst us, is perseverant prayers. As hee who would strike fire out of a flint, is not contented to strike once but often, yea untill the sparkes kindle the tinder: so hee who desires any favour or mercy from God, must not only once pray for it, but continue and persevere in prayer, untill his request be granted, and hee have prevayled with God. Let the Reader turne but to *Luke* 11. the first verse, and so forward; and *Luke* 18. 1. and so forward, and observe what he reades there, and then hee will not question the power and efficacy of perseverant prayers.

Thus wee have seene that our prayers must bee humble and reverent; and that our whole man must pray; and that wee must pray with hearts purged from sinne, and call upon God in faith, aed with fervour

vour and perseverance; it now remaines to shew the power and efficacy of such prayers. The power and efficacy of faithfull prayers.

If any would know what power such prayers as these have with God, and how available and effectuall they are, let him observe that such prayers are profitable, both in regard of our selves and of others.

First, humble, hearty, holy, faithfull, zealous, and perseverant prayers, are profitable for our selves, both in regard of our soules and bodies: but I will conjoyne these together. Observe here these particulars. viz, It is profitable for our selves

1. Prayer alwayes procures a blessing from God unto us. *Oratio justi clavis est cœli, ascendit precatio, & descendit Dei misericordia.* Prayer is the key of him: and therefore let but that ascend up unto God, and then the blessings and mercies of God shall descend downe upon us. But of this I treated in the first proposition. *August.*

2. Faithfull prayer doth corroborate

borate and ſtrengthen us unto holineſſe, and the workes of Religion. For as a Traveller after that hee hath reſted himſelfe and eaten, beginneth to feele eaſe, and is ſo refreſhed and ſtrengthned, that hee can walke further: even ſo prayer, which is the ſpirituall food of the ſoule, is the cauſe of new fortitude and ſtrength, to walke in the wayes of the Lord. As *Sampſon* was without his haire, ſo is a man without prayer: but by prayer wee become ſtrong and vigorous, as *Sampſon* was when his haire was growne. And therefore if wee deſire to be filled with all ſpirituall and temporall bleſſings, then let us pray. And

Edou. Granatlib. de devot.

3. Prayer is profitable againſt Sathan. As a City which is not compaſſed and fenced about with walls, eaſily commeth into the ſubjection of enemies, ſo the devill eaſily bringeth that ſoule under his dominion, which is not fenced and guarded with prayer. On the contrary, As the roaring of a Lion affrighteth

Chryſoſt. li. 2. de Sat.

affrighteth the beasts of the forest: so the prayers of the faithfull drive away Sathan, according to the saying of the Latine Father, *Oratio orantis est subsidium, Deo sacrificium, dæmonibus autem est flagellum.* Prayer is a sure and and safe Sanctuary unto him that prayes: prayer is a pleasing sacrifice unto God to whom wee pray, and prayer is a prevalent weapon against Sathan, whom wee pray against. And hence our Saviour and his Apostles so often teach us to pray against this evill one, and enemie of mankind. And therefore if wee desire to bee preserved from Sathan, wee must pray. And *August. ſ. Math. 6.*

4. Prayer is prevalent against God; on it appeaseth the wrath of God, according to that saying, *Electitur iratus voce rogante Deus*, although God be angry with us, yet faithfull prayers wil pacifie and appease him. And therefore wee are commanded to kisse the Sonne Psal. 2. 2. lest he grow angry, and so wee perish in his wrath; that is, wee must

labour

labour to reconcile our selves unto our God, by powerfull and penitent prayers. And therefore wee must pray both for the pardon of our sinnes, and the aversion of Gods judgements. And

5. Prayer is prevalent against our enemies; and this is the principall weapon that *David* fighteth withall against his. Let our enemies be forraine, or domesticall, spirituall, or temporall; such as desire the ruine of our Church, or of our State, or whatsoever they are; prayer is a powerfull weapon against them. *Moses qui cum taceret clamabat, cum otiosus staret præliabatur; sed etiam de hostibus quos non contigerat, triumphabat, &c. Moses* cryed when hee held his peace; hee fought against his foes as he stood idle; he triumphed over them, although hee never touched them; to wit, by faithfull and fervent prayer. Hence the same Father saith, *Longius vulnerat quam sagitta*, prayer will wound an enemie farther off then an arrow, and overtake those who are off from us.

Ambros.

The

The Romanes in their warres against *Hannibal*, were driven to such want of weapons, that they were forced to goe to the Temples, and to take thence the weapons which were consecrated, and fighting with those weapons against their enemies, they prevailed, and became victorious. And thus the weapons wherewith we must principally preserve our selves, must be divine and holy, such as *Ezechias* drave away *Senacherib* withall, to wit, prayer: and such as the Christians in the primitive times principally used, namely, *Preces et lachrymæ*, prayers and and teares: for these are both the safest and sharpest weapons we can use against any enemies. If *Samuel* pray against the Philistims, the Lord will smite them with a great slaughter. And if we pray against our enemies, we may expect both protection from God for our selves, and correction, and destruction upon our enemies. A Lady of this Land persecuting Master *Knockes*, did say, she could not but

persecute

persecute him; and yet she feared his prayers, and the supplications of those who prayed for him, more then she should feare an army of 20000 men. And indeed all the enemies and persecutors of the faithfull, have cause to feare: their *Weapons* being *mighty*, and their *Protector Almighty*; although themselves be infirme and weake; as is evident from *Psalm.* 27. from 7. verse, and so forward.

Num. 15. 38. 29. 6. Prayer is profitable for us, because it draweth downe God unto us; or because thereby we mount up unto God. The Jewes were commanded to weare frienges upon their garments; for which cause they were called (*Calcoth Tephilim*) *Garments with wings*; and hence *Elisha* was called *Elisha cum alis*, *Elisha with wings*: because he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it (*Arbham camphih*) *Foure wings*; and this garment was called *Talith*, *A winged coate*. Because hee used still these wings, to put him in mind of prayer,

prayer, which are the *golden wings of the Dove*, (ſay the Rabbins) which carry us up to heaven. Prayer is the chaine, whereby intending to draw God unto us, we are drawne unto him: even as the rocke drawes the Marriners unto it; when they pull with all their force (the Anchor being faſtned thereunto) as though they would hale it unto them. Or ſuppoſe there were a chain reaching from earth to heaven, and faſtened in heaven, he who would climbe up thither, thereby, muſt draw the chaine, as though he would pull heaven downe unto him, when the truth is, it is he who is raiſed higher & drawn nearer unto heaven, even thus we by prayer labour to draw downe God unto us, but are indeed thereby drawne unto God. And thus we ſee how, and wherein prayer is profitable for our ſelves. Now

2. Faithfull, fervent, and pure prayers, are profitable alſo for others; or others are ſometimes benefited by the prayers of the faithfull. Prayer is profitable for others

full. I dare not here goe so farre as the Papists goe, who tell us that the prayers of Gods children, are effectuall for the dead; and give us proofe thereof in Saint *Dunstane*, who understanding that the soule of King *Edwine* was to be carried into hell, never gave over praying for him, untill he had freed him from that danger, and transferred him into the coast of penitent soules. I dare not (I say) say thus, but I dare boldly say, that prayer is profitable for the living, and that in diverse regards; as for example,

1. The faithfull by their prayers, have procured raine for other. *Iustin Martyr* tels us, that when *Antonius* the Philosopher, had by the prayers of the Christians, obtained a plentiful rain, for the releeving of the army over which he was; he writ a letter unto the Senate of *Rome* that the Christians had most powerfull and prevalent weapons, to wit, prayers unto God: and therefore he perswads the Senate, to desist from the persecution of the Christians,

Christians, ἵνα μὴ καθ' ἡμῶν &c. lest (saith he) they fight against with these potent weapons. And thus we see *Elias* procures raine for *Ahab*, by prayer unto God. And

2. The faithfull by their prayers sometimes procure health unto the sicke: according to that of Saint *Iames*, the faithfull prayers of the Saints, shall save the sicke. And I conceive that the Apostles in their mirrculous Cures, used prayer. And

3. *Bartholomew* the Apostle, by his prayers, restored the distracted daughter of *Polimius* King of *India*, to her former sences. And. *Marsilius.*

4 The faithfull have benefited some by their prayers, by procuring thereby the destruction of their enemies. Thus King *Oswald* a Christian by Prayer unto God, obtained victory against *Cadwallo*, and *Penda*, the Britaine Kings, who came against him with a mightie host. And hereby he benefited both himselfe, and his army. *Aurelius Antonius* the Emperour, in his expedition against

against the *Germanes*, had in his army a legion of Christians, who by their prayers unto God, obtained raine for the refreshment of his army, when it had almost perished for lacke of water: and not onely raine for the good of their friends, but also fearefull thunder and lightning upon the head of their enemies; whereupon the Emperour ever after called that band

The thundring band. And

Genes 20. 6. Lastly, the faithfull by their prayers have preserved others from the wrath and judgement of God. *Abraham* by his prayer preserves *Abimelech*. *Moses* by his prayers often delivers *Pharoah* from the judgements of God. And when the Numb. 16 Plague was begunne among the Israelites, by the prayer of *Moses*, and sacrifice of *Aaron*, it was staid. But above all remarkeable to this purpose, is *Exod.* 32. 10. God threatens to destroy the stubborne and superstitious *Iewes*, but *Moses* prayes for them: whereupon the Lord saith, *Let me alone, that I may*

destroy

destroy this people. Dei potentiam servi preces impediebant. The prayers of Gods Children (saith *Hierome*) abate the edge of his power. *Ligatum habent sancti Dominum, ut non puniat, nisi eum permiserint ipsi.* The Saints (saith *Bernard* sweetly) have the hands of God so fast manacled, by their prayers, that he cannot powre out those judgements upon the wicked which they deserve, except they will give him leave, by ceasing to pray for them. And therefore seeing our prayer is prevalent and powerfull, both for our selves and others; *Let us in every thing by prayer and supplication, make our request known unto God*, as Saint *Paul* commands us; and *Pray for the peace of Sion*, and the prosperity of our Church, and the preservation of our Commonwealth; all crying with one tongue, and one heart, either with the Prophet here in my text, *Save us O Lord with thy right hand, and hear us*; or with the same Prophet elsewhere, as it is put in English meter.

Philip. 4. 6.

Psal. 122. 6.

Psal. 28. 9.

Thy people, and thy heritage,
Lord bleſſe, guide, and preſerve,
Increaſe them Lord, and rule their hearts,
That they may never ſwerve.
Amen.

πάντοτε δόξα Θεῷ.

FINIS.

Imprimatur,

Thomas Wykes,

R. P. Epiſc. Lond. Sacellanus Domeſt.

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